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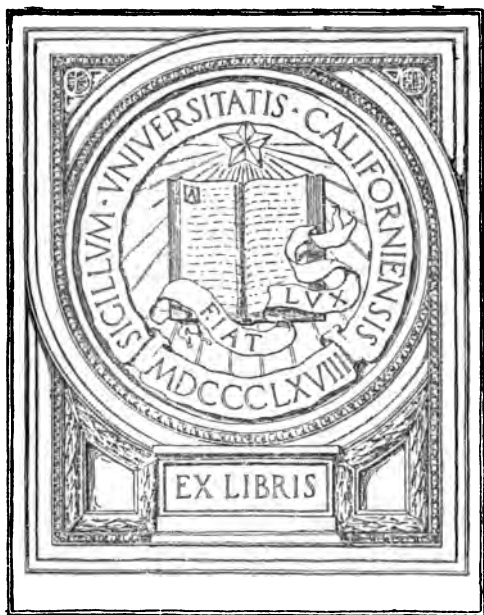
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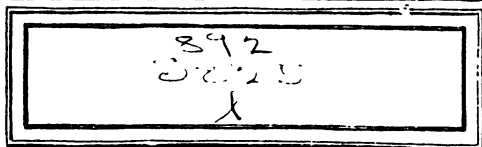
LIVES ENSHRINED
IN LANGUAGE



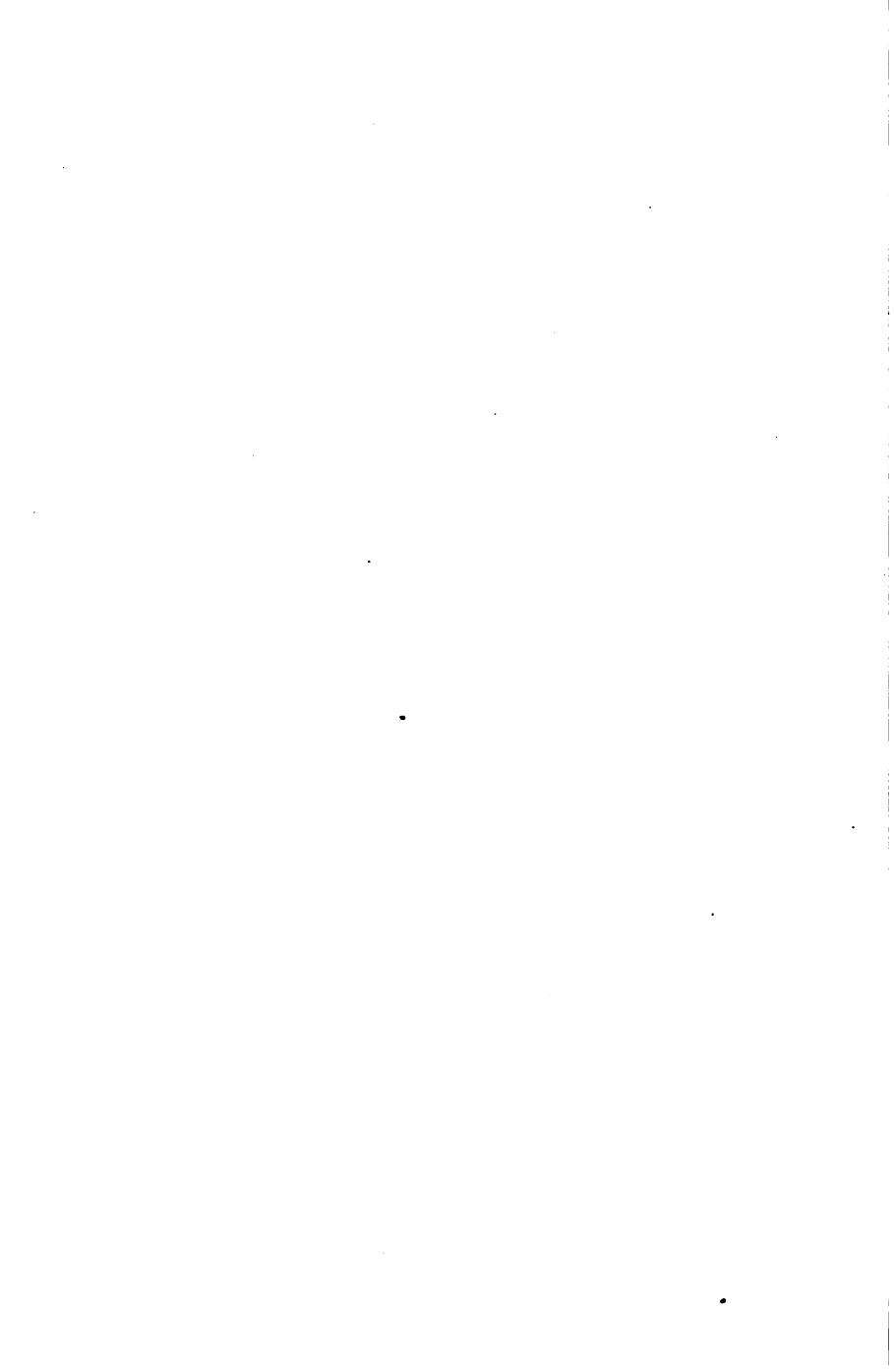
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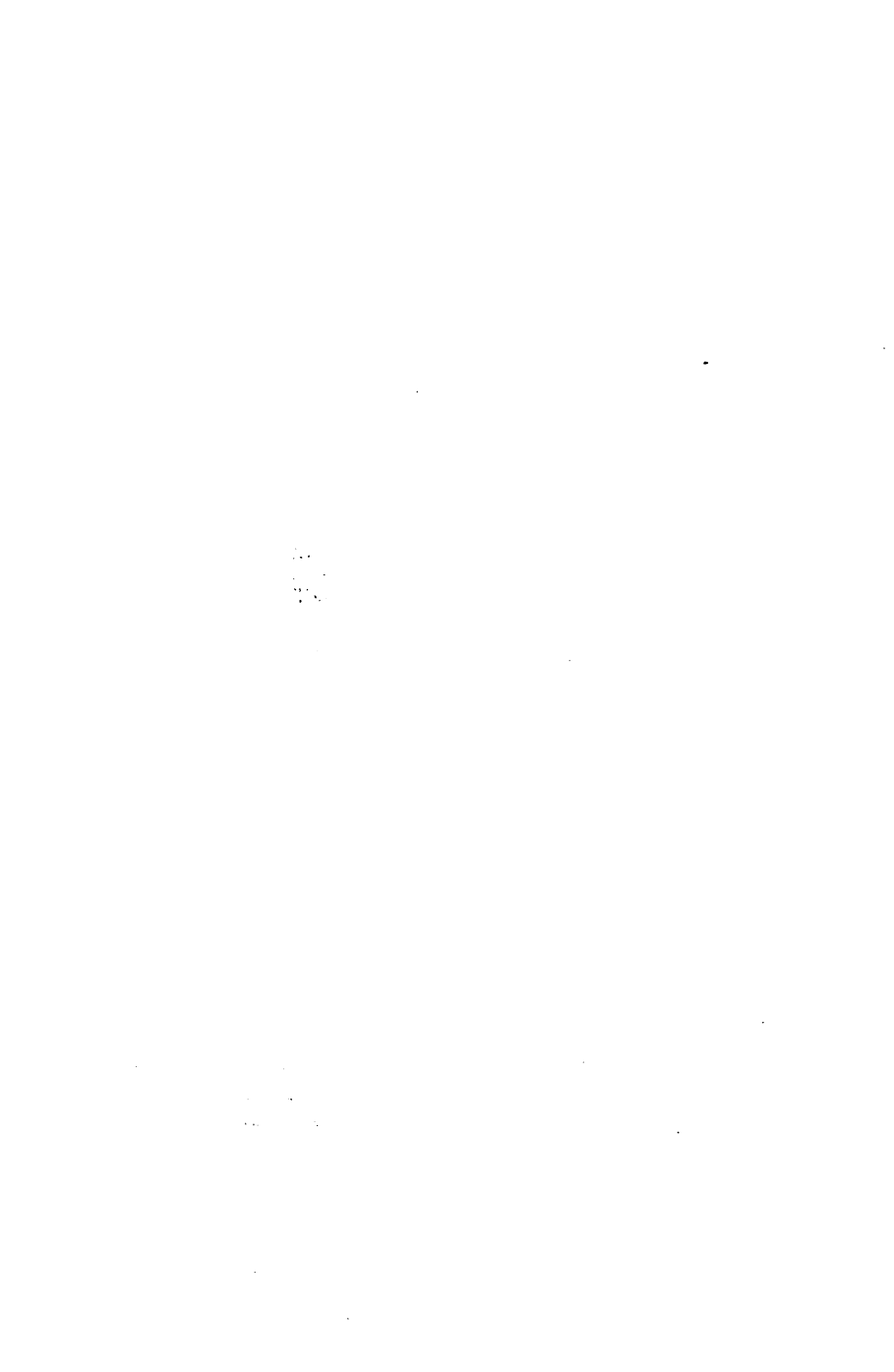
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**LIVES ENSHRINED IN
LANGUAGE**



LIVES ENSHRINED IN LANGUAGE;

OR,
PROPER NAMES WHICH HAVE BECOME
COMMON PARTS OF SPEECH

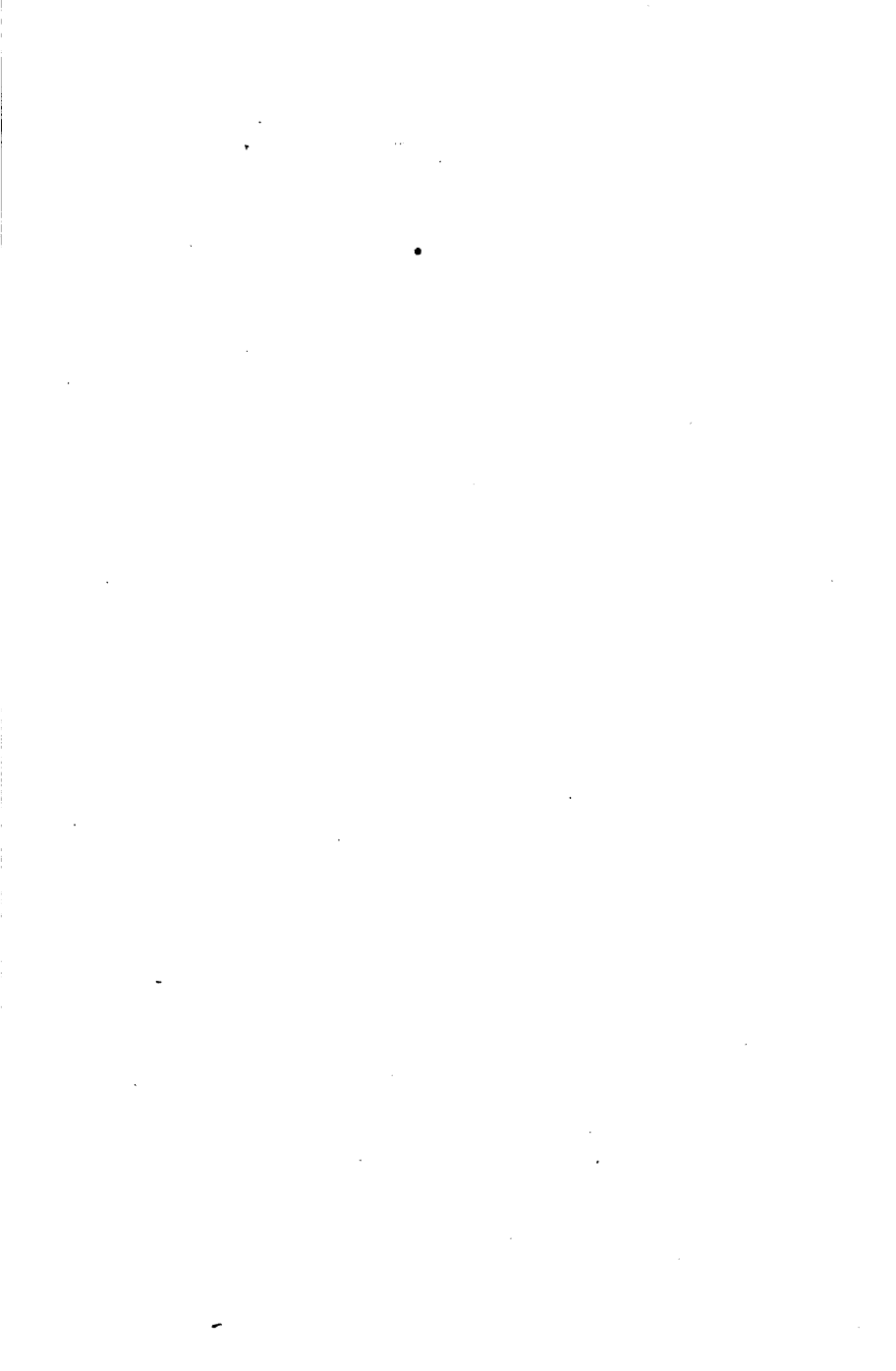
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THE REV. T. STENHOUSE, PH.D.
Vicar of Mickley, Northumberland

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TO VIND
ABSENCE

MATRI MEÆ
ET
CONJUGI MEÆ
ATQUE ALIIS
ADJUTRICIBUS ET ADJUTORIBUS



PREFACE

MANY words in common use are derived from the names of persons, the popular estimate of whose character is embodied in the particular shade of meaning attached to the word; others are memorials of some advance in knowledge or discovery due to the person so commemorated. The present volume is an attempt to deal with these words, and to give an account of the circumstances which led to their adoption into common speech. The interest is not wholly academic or antiquarian, for the events of the past few years have produced several of such words, which remain a record of social and political changes in our own day. These words throw many sidelights on history, as well as on manners and morals.

The list does not claim to be exhaustive; in fact, several words which might have had a place in it have been noted since this work was sent to Press. We should be grateful for suggestions and additions. Many quota-

Preface

tions, illustrative of the use of the words, are taken from Johnson's dictionary and from the dictionary of the Philological Society, now called the Oxford Dictionary; the source of others is generally indicated. The dates given in the last-named work are most useful in tracing the history of a word and the development of ideas.

The book has been written while blindness was coming on, when we were debarred from other studies. We heartily thank those who helped us to spend the weary time of waiting before the operation could be performed to restore sight—now, praise be to God, happily successful.

Our thanks are due to Mr. A. Cleghorn, of Mickley School, for kindly reading the proofs.

T. STENHOUSE.

MICKLEY VICARAGE,
June, 1922.

LIVES ENSHRINED IN LANGUAGE

I

LIKE all things human, language is in a constant state of flux. There is growth and decay; words die out and change their meaning, while others come into being. As in the human creature the personality remains, while the particles of the body, which clothes it, are in continual change, so the genius of a language remains, while individual words rise, have their day, and pass, on the revolving cycle of human life.

In languages ancient and modern there are certain words, nouns, adjectives, and verbs in general use which are derived from the name of an individual, whether in his time he filled a large space in the world's regard, or was in an obscure position. The circumstances

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of his life have appealed to the popular imagination, and adopted into common speech, his name has attained a notoriety which some would fain have escaped.

This adoption into common speech is a more enduring monument than bronze or marble: sometimes it is a pillory for the execration of mankind, sometimes a shrine for their devotion. These words commemorate the actions and sufferings, the conduct and behaviour, the lusts and passions of men; their use of opportunity, their use or mis-use of talent. These words are monuments of character; they chronicle political animosity and religious strife, they record changes and vagaries of fashion, the foibles, crimes, excesses of mankind; the inventive genius of the advertiser, seeking to cheapen his wares; the flattery or scorn of a less democratic age, or the feuds of contending authors.

II

SOME of these words are purely technical, and are known only to a small circle of men of literature or science; while others are

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universal and have lost the dignity of capitals. For most people the origin of the word is forgotten; there is no thought of the person from the circumstances of whose life the term and its meaning are derived.

Phonetic change almost obliterates the origin of some, as in French *Aôut* for August, and in our own tongue *maudlin* for Magdalene. The Colleges at Oxford and Cambridge preserve the spelling *Magdalen*, but change the pronunciation. Some of these names occur in an abbreviated form, as *gin*, or *volt*, or *amp*; and others enter into compounds, as *tar-macadam*.

Changing manners and customs bring into existence many new expressions. The growth of knowledge,* the progress of invention, the discoveries of commerce and manufacture are fertile in this respect. The present upheaval has introduced into our language many new terms. *Camouflage* and *profiteer* are two of the most noticeable of these; monuments of deceit and avarice.

It is sometimes difficult to draw the line as to words to be admitted into such a list. In science especially, more particularly in medi-

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cine, the name of the inventor or discoverer is attached to the thing invented or discovered, for instance, Bright's disease. "Take Kepler or Liebig," says the Harley Street physician, "or try a little Gregory, or Eno, instead of castor oil." Such words are for the most part of too limited an application. This applies to systems of philosophy and religion; the names of the founders, though occurring in the form of adjectives, can hardly be said to have entered into common speech. We ought to except Christian, Christianise, Christen, in the last named form especially, which also is used simply in the sense of giving a name without any reference to religion in general or to the Christian religion in particular. It is even used for giving a name to a ship with pagan rites—a libation to Neptune. Jesus too appears in the list in the derivatives jesuit and jesuitical.

Cynics and Assassins have attained notoriety—not for their philosophical tenets, but for their abominable actions. Plato is remembered by platonic love, and Epicurus by the pleasures of the table. In the *Manchester Guardian* of 27th February, 1922, occur the words: "Instead of appealing to the

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League (of Nations), which could only pass platonic resolutions, he has preferred to invite all the Governments to what is strangely called 'a vast war council.' " Here " platonic " appears to mean idealistic, hence unsubstantial, ineffective. Darwinism should perhaps be recognised as a common noun, for it is now used with a wider connotation, and without regard to the original hypothesis of the investigator.

Moreover, Darwinism is applied to literary form and expression after the poetical style of Erasmus Darwin (1731-1802), as well as the speculations of his more famous grandson Charles (1799-1882); and we have also the verb to darwinize, to speculate or theorise after their manner.

We have admitted words derived from characters in fiction and romance, for these certainly express phases of human life. Those also derived from heathen mythology, though we must not thereby be supposed to accept the doctrine of Euhemerus, that the gods and goddesses were merely deified men and women: they certainly were the embodiment of fallen human nature or the personification of human passions. Later

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they were phantoms expressing dispositions and qualities of the mind of man. The real deity was Nemesis or Fate, Retribution or Necessity, to whom even the Gods must bow. The admission of words originating in tales and legends is more in uncertainty. However, we continue to clean out Augean stables, or try to do so, in politics, though we are not now familiar with Thyestean feasts; and Catherine wheels were common before the War. On St Catherine's Day, 25th November, young women used to meet and make merry together, which they called a Catherining. The saint was also the favourer of learned men—"What should I tell what sophisters on Catherine's Day devise?" (See Brand's Popular Antiquities.)

The Sophists, who have given us sophistry, sophistical, unsophisticated, may take their place with Cynics and Assassins; but whether Jacobins can claim admission is a point more difficult to decide. They have not originated other forms of speech, though the word itself is used to denote a particular kind of political doctrine and practice. On this principle, however, Jansenism and many other words must be included.

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Cork legs are not made of cork, but of willow or some other light wood; whether the name is due to an individual, I have not been able to ascertain. Pooh-ba is said to have been a Japanese, who, for a consideration, undertook to fill various offices of men who for political reasons had thrown up their appointments. The word was recently used in a newspaper to denote those who were expected to perform many dissimilar duties at the same time. He is a Japanese equivalent of our "admirable Crichtons," who cheerfully accept, in rapid succession, diverse offices to which a good salary is attached. James Crichton, "*qui omne scibile novit*," was born at Elliock, Dumfriesshire, in 1560. He was assassinated at Mantua in 1583. Maud Allens to denote a style of dress, or negation of dress, is, it may be, too local to be recognised.

Trilbies, Burberries, Cardigans, Chesterfields, have a more secure footing; there is no doubt as to spencers and jagers and tam o' shanters: may Benjamins and Glengarries be admitted with Tussores and Shantungs? With all these varieties, what you wear need not be Hobson's choice. Hobson had a stable of forty horses at Cambridge in the seven-

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teenth century; when a customer came to hire a horse he was not allowed to choose, but was obliged to take the animal standing in the stall near the door.

Whence it became a proverb when what ought to be your election was forced upon you, to say, "Hobson's choice," as we may read in the *Spectator* (No. 509) of Tuesday, 14th October, 1712.

"I shall conclude this discourse with an explanation of a proverb which by vulgar error is taken and used when a man is reduced to an extremity, whereas the propriety of the maxim is to use it, when you would say there is plenty, but you must make a choice, as not to hurt another who is to come after you. Mr Tobias Hobson, from whom we have the expression, was a very honourable man, for I shall ever call the man so who gets any estate honestly.

"This ingenious man was the first on this island who let out hackney horses. He lived at Cambridge, and observing that the scholars rode hard, his manner was to keep a large stable of horses, with boots, bridles, and stirrups, to furnish the gentlemen at once

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without going from college to college to borrow, as they have done since the death of this worthy man."

Place names often take their origin from a person. Gibraltar is *Jebel-et-Tarik*, the hill of *Tarik* a Moslem invader who took possession of it in 761 A.D. *St Petersburg*, which it is now fashionable to call *Petrograd*, commemorates not the apostle, but *Peter the Great*, who built it, and who worked in the shipyards of England in 1698 that he might lay the foundations of Muscovite power. *Constantinople* or *New Rome* is a monument to the genius of the first Christian emperor. The various *Alexandrias* under different linguistic forms mark the progress of the Conqueror, and perpetuate his name beside the famous Egyptian city.

I have used the ordinary dictionaries, encyclopedias, and books of reference which it would be pedantic to recite after the modern fashion.

For the summaries of the lives of *Boycott*, *Gunter*, *Macadam*, *Mackintosh*, and *Mereer*, I am indebted to the "Dictionary of National Biography," edited by *Sidney Lee*.

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III

IN the speech of a Lieutenant-Governor in the year 1917 the following words occur: "In response to His Majesty's august message and the Premier's appeal, I asked the Province to raise another two hundred thousand men." This term, august, suggests the name by which the first Emperor of Rome is generally known, and which became a title of his successors. Though we do not suppose him transported to the skies, as Hadrian sarcastically observed on his death-bed, "I feel I am becoming a god"—yet his name cannot die as long as we are allowed to keep our calendar, and Socialists do not in a general cataclysm introduce also a new era. Here is another instance of the word with a slightly different shade of meaning: "Amidst these dwarfish rhymers there yet lingered for a time some of the august shapes of a former age."

The man who used the words first quoted appears likely to give his name to a harsh

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and contemptuous method of administration. Racial hatred and political strife may give to our language both O'Dwyerism and Carsonism.

Cæsarism as a species of autocracy takes us back to the time when Rome was mistress of the world. The glamour of the Eternal City dazzled the eyes of men. The attempt was made to preserve this absolutism both in Church and State, even after the solvent of Christianity had begun to work. Our own generation has seen the downfall of the latest exponents of this form of government as our grandfathers saw the downfall of another. But there is a democratic as well as an imperial Cæsarism. The tyranny of the mob with its irresponsible demagogues may be worse than the tyranny of an individual, and the former generally ends in the latter. In their desire to keep their own heads on, both take the heads of others off.

IV

WHO or what is Jingo? Some derive the name from St Gingolph or Gingulph, a personage of the eighth century, who, though

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canonised, was a huntsman and a warrior. The writer of his life excuses his occupation on the ground that St Peter was a fisherman. Gingolph long served the French King, Pipin the Short, in his wars. Returning home, he drank of a certain well on his way, and feeling much refreshed thereby he desired to buy it. The proprietor thought he had made a grand bargain with a fool, but when he reached his castle the saint stuck his staff into the ground, and when he drew it out again, behold the well was there—evidently a water finder. His home-coming was not appreciated, his wife and her paramour murdered him and dismembered the body; all in vain, the pieces came together again, and the corpse of the Saint became a specific for all diseases, as may be read in the Legends of Ingoldsby.

Another tradition makes Gingolph a member of the Theban legion, so-called because recruited from the Thebaid in Egypt. He, with his leader, St Maurice, was martyred in the third century at Martigny in the Rhone Valley, for refusing to sacrifice. The little town of St Gingolph on the Savoy shore of the lake of Geneva perpetuates his name.

Others say that Jingo is a corruption of the

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word Jainko, the name of the supreme god of the Basque people, and that the word was introduced into England by the Basque soldiers, which Edward the First used in his Welsh Wars. It is said to occur for the first time in English literature in Oldham's "Satyre upon the Jesuits" (1679); others say it occurs in 1670 as a piece of conjuror's gibberish, and in 1694 as a translation of "par Dieu." In Scotland "by Jing" is said to be in common use.

Almost forgotten, the word received a new life from its occurrence in a popular music-hall song of 1878, when feeling ran high against Russia, and in favour of an alliance with Turkey.

" We don't want to fight;
But by Jingo, if we do,
We've got the ships, we've got the men,
We've got the money too."

" By Jingo " is now a common expression of admiring astonishment, and Jingoism is a term to denote exaggerated patriotism and contempt for others; and Jingoism fanned the flame of discord and strife. They were prominent in the earlier stages of the Great War, and during the negotiations for peace in 1918.

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They made themselves heard also in the Boer War, to which period belongs also the introduction of the word "Mafficking," to denote extravagant expressions of joy, unrestrained hilarity inclining to rowdyism. The word is derived from the town of Mafeking in South Africa, the news of the raising of the siege of which was received in this country with extreme satisfaction. An adjective has been formed from Jingo, as in this quotation: "the danger to the Phillipines and the United States would be increased owing to the strong jingoistic elements in Japanese politics" (*Moslem World*, January, 1921, page 39).

V

In the *Times*, 7th April, 1814, the following words are used of Napoleon that he was "thrasonical, boastful in success." Thraso was a braggart soldier in Terence's play of the Eunuch; and thrasonical means boastful, bullying. It is doubtful whether this word would be used by a writer of the present day; classical allusions are not so common as they

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once were. The classics have lost their pre-eminence as a means of education in this utilitarian age. Falstaff is a soldier much of the same type. Chauvin, too, in the play *La Cockade Tricolore* (written in 1831) is a boastful character from whose name is derived the word Chauvinism to designate exaggerated patriotism, the French equivalent of Jingoism. The conquest of Algeria is part of the action in the comedy. Chauvin is the name of a young recruit who sings several songs, with the refrain

Je suis Français
Je suis Chauvin
J'étape sur le Bedouin.

The name is borrowed from Nicholas Chauvin, an old soldier of Napoleon, well known in Paris for his devoted enthusiasm for the Conqueror.

One quotation regarding the present use of the word may suffice from the *Nation* of the 28th August, 1920: "The chauvinism manifested by students and nationalists in Italy during the War, and stimulated by the distinctly military class has ceased to exist."

Jacobins should not be left out when their

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spirit is abroad, "when the rule of persons is being substituted for the rule of law" and the common law rights of citizens are abrogated in favour of militarist domination to the loss of that liberty, gained by so much sacrifice and suffering (see *Manchester Guardian*, 25th October, 1920).

The name Jacobin was originally that by which Dominican Monks were known, because at their first settlement in Paris a church dedicated to St James had been given them. The name was then transferred to a party during the French Revolution, who held their meetings in a Dominican Monastery. Of these Carlyle writes, "they are lords of the articles, they originate debates for the legislative, discuss peace and war, and settle beforehand what the legislative is to do." To their action may be traced the Reign of Terror.

In the same way Tammany or Tamanend has become the title of a political organisation. In 1789 the Tammany Society or Columbian order was founded in the city of New York, as a patriotic, benevolent, and non-political organisation. The first intention of its founders was to counteract what was believed

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to be the aristocratic order of the Cincinnati. The society took its name from Tamancud or Tammany, the Sachem or chief of the Delaware Indians. It was incorporated in 1805. It is divided into tribes, each under a sachem or chief, and it has a supposed Indian Ritual. The Grand Sachem wields considerable political power in the interest of the Democrats.

VI

IF you conceive a deadly hate against anybody, and you desire, in a moment of passion, to get him out of your way, or because you think it for your advantage to do so, Colonel Bowie of the Southern States will lend you a knife or Colt, a revolver (Bowie-knife: a dagger knife worn in the Southern States of America, so named from its inventor, Colonel Bowie); you may take a Martini or a Mauser.

Perhaps you may decide to burke him—for the sake of greater quietness in case you fall into the hands of a Bobby or Peeler, sometimes called a Copper—and after due

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trial make the acquaintance of Derrick, a hangman of the seventeenth century at Tyburn (the word also means a gallows), or Dr Guillotine, a humanely disposed physician of the French Revolution.

You might perhaps meet with Farmer Lynch of South Carolina, who, brought in from his fields, with or without inquiry by an improvised court, would string you up to the nearest tree—that is, would lynch you—a rude sort of justice like that practised at Jedburgh (Jeddart justice); though there they would hang you first and try you afterwards—such measure as was meted out to men of Bewcastle in the Waste when they visited “Canny Newcassel” in the sixteenth or seventeenth century. “The County of Northumberland,” writes Roger North, “hath been exceedingly infested with thieving of cattle, which is the remains of the Border Trade. After the union to prevent this thieving trade the Crown sent commissioners of Oyer and Terminer, directed to an equal number of English and Scotch, extending to certain limits on each side of the Border; and being continued, it is therefore called the Border Commission. These meet in their Sessions, and hang up at another rate than

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the Assizes, for we are told that at one Session they hanged eighteen for not reading sicut clerici. This made a considerable reform, but was accompanied by sharp practice. In these latitudes a violent suspicion was next to conviction. A man was brought before the Lord Keeper, who refused to convict for lack of evidence; in short, the man escaped, much to the regret of divers gentlemen, who thought he deserved to be hanged, and that was enough. While the Judge at the Trial discoursed of the evidence and its defects, a Scotch gentleman on the Bench, who was a Border Commissioner, made a long neck towards the Judge, and 'My Laird,' said he, 'send him to huzz, and yees neer see him mere.' "

Some would derive the word "Lynch" from James Fitz-Stephen Lynch, Mayor of Galway, in Ireland in 1493, who, a second Torquatus, sentenced his own son to death. More usually, the origin of the word is traced to a Virginian planter of this name, who, in the American War of Independence, undertook to raise funds for the revolutionary cause in his neighbourhood, and with two friends, Robert Atkinson and Thomas Callaway, formed an informal court. Loyalists who

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refused to subscribe were imprisoned or banished; and Tories brought before this Court were sometimes hanged up by their thumbs until they shouted "Liberty for ever." The death penalty, it is said, was never inflicted.

Burke was a notorious criminal, who in conjunction with his partner Hare, suffocated his victims and sold their bodies for dissection. He was executed at Edinburgh in 1829. As soon as he appeared on the scaffold, the crowd shouted "Burke him, burke him! Give him no rope! Burke Hare, too!"

If your ambition rises higher, and you would murder on a large scale, Armstrongs, Gatlings, Maxims, Zeppelins, and kindred inventions of modern science are ready to your hand. By these you may carry devastation, terror, and death over fertile fields and prosperous towns. You will escape the uncomfortable consequences of a single murder. You will not be suspended by a manila from a derrick on the mizen yard, nor will the guillotine take off your head. Rather you may be acclaimed a hero, and have your name perpetuated in a jacket or a pair of boots. You may receive a star and

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garter, a peerage and pelf. The patient taxpayer will subscribe ten thousand pounds a year for your maintenance, as recorded in the Civil List; and you may be the founder of a line of hereditary rulers of a vast empire. All the same, murder ne'er prospers: why? for when it prospers, none will call it murder. If we may be excused for paraphrasing

“ Treason ne'er prospers: what's the reason?
Why when it prospers none dare call it treason.”

If anger is short madness, war is a long drawn out madness; when a whole people is afflicted with temporary insanity, the slowly built up edifice of civilisation is shattered into fragments, and the nation in a comparatively short time relapses into barbarism.

VII

THIS change in moral values serves to explain the difference of the reputation Machiavelli enjoyed in his own country and in ours. This Italian statesman and writer of the fifteenth century has given two words of

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sinister import to our language. From his first name, Niccolo, we have a nickname for the devil "Old Nick." From his surname, Machiavelli, an adjective has been formed to denote what is shamelessly treacherous, cynically cruel, in one word, devilish; satanic sagacity, subtilty combined with complete disregard of moral principles, unblushing duplicity, and refined selfishness.

" Nick Machiavel had ne'er a trick
Though he gave his name to our Old Nick."

Macaulay in his essay explains this difference of estimate by difference of character, engendered by political necessities, and what we should call now general environment; this produced different states of moral feeling. " Among the rude nations which lay beyond the Alps, valour was absolutely indispensable. Without it none could be eminent: few could be secure. Cowardice was therefore naturally considered as the foulest reproach. Among the polished Italians, enriched by commerce, governed by law, and passionately attached to literature, everything was done by superiority of intelligence. Their very wars, more pacific than the peace of their neighbours, required rather civil than military qualifications. Hence, while courage was the point

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of honour in other countries, ingenuity became the point of honour in Italy."

"From these principles were deduced by processes strictly analogous, two opposite systems of fashionable morality. Through the greater part of Europe the vices which belong to timid dispositions, and which are the natural defence of weakness, fraud and hypocrisy, have always been most disreputable: on the other hand, the excesses of haughty and daring spirits have been treated with indulgence, and even with respect. The Italians regarded with corresponding lenity these crimes which require self-command and address, quick observation, fertile imagination, and profound knowledge of human nature."

"Such are the opposite errors which men commit when their morality is not a science but a taste; when they abandon eternal principles for accidental associations."

When a society is shaken to its foundations the basis of morality is changed. Men even renounce their religion, for instance, Mohammedan instead of Christian doctrine is taught. Other moral values are set up, the standard

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of life is changed; different qualities and employments are accounted estimable and honourable. What is useful to the state is the grand criterion by which all is judged, and even vice is pressed into the service. Sir William Jones, during the Napoleonic wars, in the preface to his translation of the "Seven Suspended Poems," expresses the opinion that men of literature should always be under a flag of truce, and that books should pass current through all countries, in the interests of knowledge, during war. But such sentiments receive scant consideration during the reign of brutality and force. Men of science quietly continue their work in the midst of turbulence and strife, unless they are killed by some over-zealous soldier, as Archimedes was in 212 B.C. at the age of seventy-five. He is still remembered by the Archimedean screw, which he invented for pumping water out of the great ship he designed and built—the "Mauretania" of those days. Archimedes was the most famous of the ancient mathematicians. "He possessed, in a degree never exceeded, unless by Newton, the inventive genius, which discovers new provinces of inquiry and finds new points of view for old and familiar objects; the clearness of conception, which

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is essential to the resolution of complex phenomena into their constituent elements; and the power and habit of intense and persevering thought, without which other intellectual gifts are comparatively fruitless."

VIII

DARWINISM is a working hypothesis to explain the origin of species by natural selection, and accommodation to environment, not necessarily a materialistic theory of creation. **Mendelism** denotes a kind of heredity, and the perpetuation of special differences by artificial selection. It recognises the appearance of ancestral characteristics in an individual after the lapse of these characteristics for a generation, or generations previous. Gregor Mendel was Abbot of Brünn, in Silesia. In 1865 he published the results of his now famous experiments on the crossing of common peas. His paper lay buried and forgotten for thirty-five years in the Proceedings of the Natural History Society of that place. Only in 1900 the

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original paper was brought to light, after his law had been re-discovered by three separate investigators.

Darwinism and Mendelism are only theories; though they are in some degree based on a record of facts, they do not explain the problem of creation, or account for the origin of life.

It is a mistake to suppose that there is any fundamental opposition between science and religion; or as we would say, perhaps more correctly, between God's revelation of Himself in physical nature, and through the minds of men, as embodied in His word written. The supposed opposition is fostered by the idea that men of science must be materialists and unbelievers in the existence of God. This notion is confuted by the life and practice of some of the most eminent scientists, who found no difficulty in being at the same time earnest and devout in the practice of religion—not only in its outward form but in its inward spirit—as sincere Christians and humble believers.

Pasteur, it is said, when present at the prize distribution in the communal school at

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Garches, turned to the parish priest with the words, "It must pain you as it pains me to be present at a ceremony of this kind in company of so many young people, without having once heard spoken the name of God. Believe me, I look upon a school without God as a monstrosity." Gabriel Stokes, too, the mathematician and physicist, not to speak of Newton and Kepler, and many others, have found no incompatibility between Christianity and Science. Charles Darwin was no opponent; he recognised the beneficial results of the teaching of Christ's Gospel, and its power to raise the most degraded.

Too often the opposition has come from the official representatives of religion, in the effort to uphold their own mistaken ideas. As when the ecclesiastical authorities of the seventeenth century forced Galileo, the father of modern astronomy, to recant, and teach no longer that the earth moved round the sun. Such teaching was contrary to the teaching of the church; it was contrary to the philosophy of Aristotle; and the accepted Copernican and Ptolemaic systems: it was subversive of the authority of scripture, for was it not plainly stated that the sun came

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out of his chamber as a giant to run his course, and the world was established so fast that it could not be moved. Such dangerous teaching must be crushed, so the old man of sixty-nine only escaped torture at the intercession of a powerful friend. The story goes that after his recantation, Galileo muttered under his breath, "Eppure si move," yet still it moves. But the inquisition was not a thing to be trifled with, and one who had so narrowly escaped its clutches would not lightly place himself again within its power.

Thus for a short time longer the astronomical systems of Ptolemy and Copernicus held the field; and Milton adopts them in the account given to Adam by Raphael of the creation of the world (Par. Lost, Bk. V).

"Hereafter when they come to model Heaven
And calculate the stars, how they will wield
The mighty frame, how build, unbuild, contrive
To save appearances, how gird the sphere
With centric and eccentric scribbled o'er
Cycle and epicycle, orb in orb."

Yet in the words, "The earth that might with far less compass move," he inclines to the new teaching of Galileo, who had died in

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1642, twenty-five years before the publication of the poem in 1667.

Soon, however, men accepted the teaching of Kepler and Newton, and Galileo was vindicated; yet true religion did not perish, nor was the Bible discredited, nor its authority undermined. Two lessons we may learn—first, that no human opinion is final, even though enshrined in the acts of Councils and blessed by Bishops; and secondly, that the authority of God's word cannot be overthrown, for in its pages He still speaks to the souls of men.

Within our own memory the discoveries of modern Geology were imagined to impugn the statements of the Divine Word, and in some quarters this science is still accursed. But in general it is now admitted that the facts of this science are not irreconcilable with the truth of revelation written. At the present time, also, it is asserted by many that a gross, material, physical interpretation of certain articles in the Christian Creeds, deduced from statements in the Bible, and fortified by what is said to be the teaching of the Church, that is tradition, is the only true interpretation. Men who cannot accept

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it and assume a more spiritual and reasonable interpretation are excommunicated and damned.

IX

THE spirit of Omar, who is alleged to have burnt the library at Alexandria, united with the spirit of Torquemada, the founder of the Spanish Inquisition, still exists, intolerant, cruel, shifty, implacable, vindictive; they would yet burn and torture, for the good of souls, only they lack opportunity. Others do it without this excuse, if excuse it be, and not rather aggravation of their crime. They do it in the interest of good government, or for the victory of their cause. In 1604 there died in London a man called Richard Topcliffe, who held some small post about the Court. In former years he had been an informer and noted hunter of Popish recusants, jesuits, and seminary priests. When the rackings in the Tower became too odious to the populace, authority was given to Topcliffe to examine victims in his own

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house. He boasted that he had a rack in comparison with which those in the Tower were but child's play. Owing to his brutal conduct his name entered into popular speech, and to Topcliffe (or Latinised as Topcliffizare) meant to hunt to extermination, to torture unmercifully, to rack to extremity; for by constant practice he had learned to a nicety what the human frame could endure without losing life or consciousness. It was a hard and cruel time, and men were callous in regard to suffering.

The conduct of Topcliffe must have been notorious for his name to be pilloried in this way.

In a time of disturbance spies and informers multiply apace: euphemistically they are intelligence officers, secret service agents. A necessary trade, it may be, when the relations of peoples are based on hatred and suspicion, instead of honesty and goodwill, but none the less abominable. In those days England swarmed with spies; plots were being hatched constantly by emissaries from the King of France, or the King of Spain, or from the Pope, to overthrow the Reformed Faith and set a Papist on the throne.

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Such things are "like setting out on the barque of a Christian Church a flag of a barque of Pirates and Assassins."

Think of Bishop Ridley, 13th October, 1555, jumping up and down in his agony so far as the chain which fastened him to the stake would allow; and calling out "Give me fire, give me fire." The faggots were damp and piled too closely, so that the flame could not rise. Picture King James the First watching a man accused of witchcraft undergo the torture of the boot, until, as the wedges were driven in, the legs were splintered into fragments and the marrow spurted out. Or imagine the sufferings of Archbishop Leighton's father twenty-five years later at the hands of the Star Chamber in 1630, whipped, pilloried, his nose slit and his ears cut off, branded S.S. upon the forehead as a Sower of Sedition; at the age of sixty-two imprisoned for life and fined ten thousand pounds.

Long after this, brutal and barbarous punishments continued to be authorised by the laws of Christian states, such as the floggings in Wellington's armies, and on the ships of Nelson.

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X

As early as the fourth century Christianity was beginning to influence Roman Law.

"The new moral power in the world seemed to give a fresh dignity to the human countenance, as having been born by Him, who was the Son of God, and who had died for men; 'Let them who are condemned,' says a writing of Constantine, 318 A.D., 'whether to gladiatorial games, or to the mines, not be branded on the forehead, that the majesty of the face formed in the image of celestial beauty be not dishonoured.'"

Brace, "Gesta Christi," p. 87.

The leaven has not yet leavened the whole lump. "Lucretius the poet," says Bacon, "when he beheld the act of Agamemnon, that could endure the sacrificing of his own daughter, exclaimed, 'tantum religio potest suadere malorum!' What would he have said if he had known of the massacre in France, or

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the Powder Treason of England, he would have been seven times more epicure and atheist than he was." When Bacon thus writes, it would be more correct to lay these evils, which aroused the indignation of Lucretius and his own to the account, not of religion, but of superstition; for they spring from a false knowledge of God and a misconception of the Gospel. "The maxim, 'the corruption of the most excellent things is the worst,' is verified by the example of religion. There is nothing so advantageous to man, if we consider either the mind or the heart, as to know God rightly. On the other hand nothing is so fatal to him as not to know Him rightly, as the pagans did."

To these remarks of Bayle, in his article "Scamander," may be added also the following from the same source. "When we consider that wit and learning never appeared with so much lustre, as in the age that Æschines lived in, we may the better apprehend the fatal power of a false religion, it destroys good sense, it extinguishes the light of nature, and transforms man into a beast." He might have added, it stifles natural affection, and it is the support of tyranny and oppression.

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XI

IGNATIUS LOYOLA and some of his friends at Paris in 1534 agreed together to offer their services to the Pope, to stem the tide of Reformation. Others joined them, and in the year 1537 they took the name of the Society of Jesus. Hence the members were called Jesuits. Under this form the word has entered into the languages of Europe as the designation of individuals who are treacherous and false. Thus the sacred name of Him, who is the truth, has been degraded into a synonym for lying and hypocrisy. The popular estimate of their character is summed up in the adage, attributed to them, "the end justifies the means"; and jesuitical bears in common speech a signification similar to machiavellian. Take these as examples: "If nothing established by authentic testimony can be racked or chipped to suit his Procrustean hypothesis he puts up with some monstrous fable about Siam or Bantam or Japan, told by writers compared

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with whom Lucian and Gulliver were veracious; liars by a double right as travellers and Jesuits."

" The low cunning and jesuitical trick with which she deluded her husband."

" This feud, by Jesuits invented,
By evil counsel is fomented,
There is a Machiavellian plot
Though every nare olfact it not."

Loyola did not establish his society for the sake of fostering the life of the individual soul by contemplative retirement from the world. According to his own metaphor the society was to be the light cavalry of the Church, mobile and aggressive they penetrate the enemy's country. The members mix in society in all walks of life. They enter the Council Chambers of Kings and the assemblies of the people. Assuming various disguises, they sow discord and strife, working not for the spread of Christianity but for the temporal power of the Church, or more particularly the aggrandisement of their own company.

For instance, in 1541 two members of the order were sent to Ireland to encourage the

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native clergy and people in their resistance to the changes introduced by Henry VIII.

Their policy has not changed. In Hudson Taylor's life—referring to the siege of Shanghai by the Imperial Troops in 1854, we read as follows: "For still the rebels would not yield, although the French, in violation of their promised neutrality, were taking sides more and more against them. A French frigate and steamer stationed opposite the native city deliberately cut off supplies that might have come to it by water, while inland the same end was served by a massive wall built and guarded by French Forces. All this, it was becoming evident, was part of a jesuit policy bent on supporting the reigning dynasty. For the Tai-pings and other insurgents were confessedly hostile not only to idolatry in all its forms, but to Roman priest-craft, and image worship, and to the growing habit of opium smoking. If success crowned their long and desperate struggle, Romanism as well as opium and idolatry were bound to fall before them, and this was known at the Vatican as well as at the Court of St James. First the French, therefore, and later on the English, lent efficient aid to the Imperial Cause, and the

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activity of the former in Shanghai at this time was the beginning of the foreign interference, which ultimately led to the suppression of the Tai-ping movement. Whether this was, on the whole, a benefit to China, is a question beyond the scope of these pages, but what does concern us is the added misery and suffering that Hudson Taylor and his colleagues were compelled to witness."

This Society of Jesus is a strict militarist autocracy. At its head stands the General of the Order, commonly known as the Black Pope. He is appointed for life; his will is law, there is no appeal. He alone admits or dismisses from the Society. He receives regular reports, and is acquainted with all the proceedings of the Society in its most distant ramifications. His seat is at Rome, the centre of the web, whither all the threads converge. Any tremor at the extremities is immediately transmitted to the centre. The Society early turned its attention to education. In 1546 free schools were attached to its colleges, which at its first centenary, in 1639, numbered eight hundred houses. It laid hold of the springs of life, and by its system stifled all individual expression of that life. The jesuit was trained to implicit obedience to his

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superior, absolute submission to his will; he yielded himself as a tool to be used or discarded as to his superior seemed good. He was a human chattel like the slave: "*Sic volo, sic jubeo, Sit mea pro ratione voluntas.*" No thought, no will of his own; like the gigantic guardsmen of Frederick the Great, a mere automaton; reason is in abeyance, the soul is dead.

No wonder that the Society excited general fear and dislike: its proceedings became so odious that in 1773 Clement XIV suppressed the order. After a few years it was restored in 1814 by Pius VII; it regained its property and its power. It is now the controlling force in Latin Christendom; and the white Pope is virtually at the mercy of the black.

XII

To find anything similar to the society of Jesus we must look to the Assassins. The one killed the body, the other kills the soul. Both adopt a military basis for their organisa-

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tions. Both are ruled by an absolute head; the assassins by "the old man of the mountain," the jesuits by their "general," whose authority is without limit and without control. In both only a select few are admitted to power, and the secrets of the Society are revealed only to the initiated; from the rest a blind obedience is demanded, whether the order be in accordance with, or in opposition to, the moral sense and their idea of right and wrong.

The Assassins were established in 1080 A.D. by Hasan ibn Saba as an offshoot of the Ismaelites, who in their turn were a branch of the Shiites, or adherents of Ali. The Shiites are regarded as heretics by the Sunnites, or followers of tradition, that is the orthodox; the other great division of the followers of Mohammed; they detest each other as much as they do a Jew or a Christian. These Hashishin or Assassins derive their name from the practice that a member of the Society before being sent to commit murder was intoxicated with a decoction made from the leaves of Hashish or Hemp. This horrid practice of secret murder was the peculiarity which distinguished them from other sects, and made them the terror of the Moslem

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world. During the Crusades the nations of Europe came into contact with them in Palestine and Egypt; their name passed into the west as a designation for treacherous and secret killing; assassination, to assassinate. This sect of the assassins sank into insignificance in the thirteenth century, when twelve thousand of them were slain in 1250 by Hulaku, the general of the Mongols. The chief of the sect, "the old man of the mountain," lost his prestige, his name no longer inspires fear and hate, but his evil reputation endures as long as language itself. A scanty remnant still exists in the mountains of Persia, in the Lebanon, and even in Zanzibar.

We use the word assassin in a metaphorical sense also, as in this quotation from Sidney Smith, "His independence was never questioned, his integrity, sincerity, and moderation were acknowledged by all sides, and respected even by those impudent assassins, who live only to discourage honesty and traduce virtue."

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XIII

DURING the Middle Ages the name Saracen was given by the Christians to all their Moslem opponents of whatever race. It became a religious and not a geographical or national term. In the acts of the second council of Nicæa, 780 A.D., a word Saracenophron occurs with the sense of favouring the Saracens, inclined to Mohammedanism.

The name occurs first in Latin writers in Ammianus about 160 A.D., and Eusebius, the Greek Church historian, 340 A.D., as stated in Sophocles' lexicon, quoted it from Bardesanes, a Persian writer who lived from 150 to 223 A.D. Epiphanius 402 A.D. calls their country Saracenia; and some would say that they came from a town Saraka in Arabia Felix, mentioned by Ptolemy, the geographer. Others would derive the name from an Arabic verb with the meaning to steal, because Strabo remarks of a tribe of Arabs that they are "arrant thieves." The name, however,

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probably arises from Arabs on the borders of the Empire calling themselves Allies (Sharaka) of the Romans. This derivation of the name is more likely than that they were so called because they were Eastern Arabs; that is from the point of view of Egypt or of Syria.

Bishop Jewel writes in the Apology of 1562: "the Mohammedans, although it is evident out of all history that they came of Agar the bondwoman, yet would rather as though they sprang from Sara, the free-woman, and wife of Abraham be called Saracens, for the reputation of the name and of the stock." This derivation of the name, albeit favoured by Ducange, is quite untenable. Jewel was perhaps thinking also of the Ismaelites (for the memory of the assassins was by no means dead), who however derived their name from Ismael, their founder, the seventh imâm or pontiff in descent from Ali, the son-in-law of Mohammed.

All through the Middle Ages, and well into modern times, the Moslems were a real menace to Europe, not to speak of the Barbary Corsairs, whose power was broken in 1816 by Lord Exmouth, and in 1830 Algiers became a

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French possession. The Moslems were not driven from Spain till the beginning of the sixteenth century. They laid siege to Vienna in 1529 and in 1683, and they were not driven finally beyond the Danube till 1699.

In the times of Elizabeth and James I., Englishmen often took service, like the famous John Smith, with the princes of Eastern Europe to aid them in their struggle against the Saracens. The encounters were frequently carried out with all the punctilio of chivalry.

During the last and the present century the declining power of the Moslem in Europe has been bolstered up chiefly by England out of a suspicious fear of Russia. In other parts of the world we have aided the advance of Mohammedanism. The Moslem menace of the present day is due to the apathy and indifference of Christians, and the virtual denial of their Christianity by the rulers of Christian states. By this timid denial we have invited, and we have gained, the contempt of native races for our religion and for ourselves.

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What is our recent record? In West Africa we refused to allow the Christians to rebuild their schools and prayer-houses at the petition of a chief, who fears that Christianity may put a stop to his mal-practices. We prevented missionaries entering the Soudan. We turned the Gordao College at Khartoum into a Mohammedan Institution. We ordained that Friday and not Sunday should be the rest day for officials. Procedure which should excite as much reprobation as the Chinese rites of the Jesuits did when they became known in Europe in the seventeenth century. We paraded troops in Egypt in honour of the sacred carpet going to Mecca, as a hundred years before we paraded troops in India at Hindoo festivals in honour of the idol, until the practice was stopped by the brave action of one officer in refusing to call out his men.

In West Africa we subsidise Mohammedan schools in which Arabic must be taught and not English, the Koran and not the Bible. The teachers of Islam are encouraged, but no government grant is given to Christian schools, and obstacles are placed in the way of Christian teachers. This is not neutrality, but an anti-Christian bias, displayed by the

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officials of a Christian country for political reasons.

By desire for revenue from trade in a poisonous drug, we have degraded the name that is above every name; so that in some districts of China the thing is called Jesus-opium. Morphia, a preparation of this product of the poppy, on account of its qualities takes its name from Morpheus the Grecian God of Sleep.

"The drooping night thus creeps on them fast,
And the sad humor loading their eyeliddes,
As messenger of Morpheus, on them cast,
Sweet slumbering deaw, the which to sleep them
biddes."

XIV

BAYLE has some just remarks on the morals of rulers and the religion of sovereigns. "As they are men, they are zealous for their religion, they pray to God, they go devoutly to Church, but as soon as they consider themselves invested with the quality of

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sovereigns they think only of conquering their enemies, and vigorously attack, not those that are most opposite to their belief, but those whom they hate most out of fear or jealousy, though they are the greatest support of their religion." "Plutarch testifies that those who governed in Lacedæmon acknowledged no other justice than that which served for the good and the aggrandising of the state. If a thing was useful to the public, it passed immediately for lawful. The city of Sparta ought not to have been brought alone into play, that of Athens and of Thebes had no better principles. They are, generally speaking, the maxims of all states." They continue to be so even in the twentieth century. His remarks following also find exemplification in our own history, and in our own day. "In conversation Agesilaus spoke only of justice; his discourse was the finest in the world. Hearing that a certain thing was pleasing to the great King, he said, 'Which way is he greater than I, if he is not more just?' This is a fine theory, but the practice did not answer it when it concerned his kingdom. I am apt to believe that for particular interests he would not easily have acted contrary to his knowledge; and that is the reason why I pretend he had

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the religion of a sovereign. How many kings and princes are zealous for their religion, just and honest in themselves; but if their grandeur and the public good require it, if it be necessary to prejudice their enemies, most of them, if not all, follow the maxims of Lacedæmon." "Two days ago I heard a person of merit say that an Italian prince demanding too advantageous conditions in negotiating a treaty of peace with a powerful monarch, who had taken most of his dominions from him; the envoy of that monarch answered him: 'But what security will you give the King my master if he returns you all you ask?' 'Assure him,' replied the prince, 'that I engage my word to him not in the quality of a sovereign, for as such I must sacrifice all things to aggrandise myself, and to the glory and advantage of my dominions according as conjunctures may happen; tell him then, that I engage him my word as a gentleman and an honest man.' Although this does not answer the ideas of those who have introduced in the style of the chancery the set form 'We promise on the faith and word of a king,' yet it is most sincere and most reasonable."

"Agesilaus had a very great respect for

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his gods, but as soon as he looked upon himself as a king the good and the advantage of his Kingdom were his chief divinity, to which he sacrificed virtue and justice, divine and human laws. If he speaks according to his thoughts as a sovereign, he will tell you, 'I will observe the treaty of peace so long as the good of my kingdom requires it; I will laugh at my oath as soon as the maxims of state will have it so.' If he would rather have the Persians to violate the truce, than to begin to violate it himself, it is because he hoped for a great profit from that conduct of the Persians. Our good Agesilaus, who would have thought it a sin against good morality, if he had been well clothed, and if he had made good cheer, made no scruple to be the usurper of a Kingdom." The morality of most men in Christian countries is even yet on a pagan basis; the structure may have a facing of Christian ethics, which is, however, all too easily chipped off.

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XV

IN 1818 Bowdler published an expurgated edition of Shakespeare—a circumstance unfortunate for his reputation. For to bowdlerise means to publish an incomplete edition of an author, to vulgarise, to sin against literary taste. A bowdlerised version is incomplete, inaccurate, incorrect.

Some authors, it may be, are not for the general multitude; as Jewish teachers ordained that Ezekiel was not to be read by a man before the age of thirty on account of the strangeness of his visions.

The progress of refinement, true or false, prohibits the use of expressions as coarse, which in a simpler state of society were used without question. Sometimes these terms are tacitly suppressed in public reading, or another word, which is supposed to be more polite, is substituted in their place. There is an objection to calling a spade a spade, though it does not follow from this that the state of society is in reality more innocent or more moral. Bowdler acted in obedience to this tendency. There are two serious objections

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to such action. The text of an author is tampered with. It is all-important that a man's writing should be preserved as correctly as possible. Many controversies and much evil have resulted from alteration of documents—whether by accident or design, by ignorance or fraud, in the supposed interests of morality or religion.

What harm the fabled donation of Constantine and the forged decretals of Isidore have wrought in Christendom; to mention only two notable instances. It is not Mohammed alone who had visions at convenient times to confound the infidel and confute the gainsayer. Interpolation and suppression have been common weapons of controversy in ancient and modern times. Perhaps none have sinned more deeply in this respect than writers who bear the name of Christian. In an uncritical age this was easy, but the practice was continued after the revival of learning, and exists even at the present day. Did men of the sixteenth century tear out pages from manuscripts, men of the twentieth century bring out editions of an author only slightly their senior, the opinions expressed in which he would with difficulty recognise as his own. While the theory of the Sacra-

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mentalists is supported by a perverted grammar and a false lexicography, or abuse of the dictionary.

Even when the expressions are the outcome of a corrupt state of society and offend against morals and decency, it is not expedient to expunge them. The works of great writers of ancient and modern times should be in a complete form; otherwise we are given a partial, an incomplete, nay even a false conception of human nature, we receive an incorrect and distorted idea of the state of society in which they lived.

XVI

WHEN it was proposed to publish an expurgated edition of the Greek and Roman writers for the use of schools, Trench, afterwards Archbishop, in his Hulsean lectures in 1846, thus quoted the opinion of a friend, "Rather he would have the words as the authors wrote them, and encountering with his pupils any of these passages which in such an edition would have been omitted, he would make

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them the occasion of some such comment as the following: 'This lesson may teach you that refinement of intellect will not purify the heart; that great mental endowment may co-exist with great moral insensibility; that vigour of understanding and delicacy of taste will not reform the world, you see that these have been tried and found wanting. Something more is needed. You may conclude also that the depravity of an age and country was great in which those who were the most distinguished by their intellectual endowments and literary culture, thought themselves not only "licensed," but expected thus to write. It follows that you have in these passages an evidence of the Divine Power and purity of that influence, which did what all the wisdom of the world could never do. It is Christianity, and it alone which has really expurgated the literature, not only of Greece and Rome, but of the civilised world.' He remarks further, 'These passages are the trophies of the triumph of Christianity. They show us in a triumphal procession what fearful enemies it has conquered. Without them you might have asked what social good has the Gospel done, what moral blessings have we derived from it. These passages forbid, they answer these questions. They

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remind you from what, and into what, you have been delivered, and by whom. Therefore had we expunged them, we should have diminished the strength and glory of that very cause, which we desire to serve. Being what they are I fear not that you should pervert them to an improper use. God forbid that you should dwell on them with any other feelings than those of sorrow mingled with thankfulness. Horace, had he lived when you do, would have been a Christian, and had he been a Christian he would not have written thus ; but if you who are Christians love to read what he, had he been one, would have loathed to write, you who ought to Christianise him, heathenise yourselves.' ”

XVII

THE name of the Rev. W. Cureton has been attached to a very ancient version of the Gospels in Syriac, and thus perpetuated. He published the version in 1858, now generally known by his name, the Curetonian Syriac. He also published a Syriac version of the

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Letters of Ignatius in 1845, and the second edition in 1849, dedicated to Prince Albert, after he had been made Canon of Westminster, and Rector of St Margaret's in 1847. This mention of him in the Letters of Queen Victoria, under date 25th March, 1847, gives a wider interest to his name. "The Queen with pleasure approves the appointment of Lord Clarendon's brother to the vacant stall at St Paul's; the Queen would, however, draw Lord John's attention generally to the mode of filling up these Church sinecures. She is quite aware how necessary it is for a minister to be able to recommend to such places persons of political connections, but she thinks that where it can be done it would be of great use both to the Church and the country to give these places of emolument to churchmen distinguished for their scientific attainments, who have neither the means nor the time to prosecute their researches; whilst their labours might be of the greatest importance to the country. Such person of this kind, for instance, the Prince thinks is a Mr Cureton, who has just published the *real* epistles of St Ignatius, which he translated from the Syriac, and is about to produce a gospel of St Matthew, which is considered the undoubted original in the Coptic dialect, and other most important

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documents lately acquired for the British Museum."

In the narrative of the Acts a man called Simon at Samaria offered money to Peter and John if they would confer on him the power to give the Holy Ghost. In the Middle Ages his name gave the designation to that lowest practice of the Church, simony or offering money for the sake of being put into a spiritual office. In ecclesiastical novels of the second century he is represented as the opponent of St Peter. He was said to have been worshipped as a god; and confirmation was thought to have been found for this by the discovery in 1854 at Rome of an altar inscribed "Semone Sanco." This fiction was exploded when it was proved that this Semo was an ancient Italian deity.

Simon is generally called Magus (Magian or Magician), the archenemy of Christianity. He has taken his place by the judgment of mankind as the type of those who introduce the spirit of the world into the Church; who confound things eternal with things temporal; who measure spiritual duties by a material standard. For simony is of many kinds, besides the vulgar species of buying a benefice

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for cash ; though this is the only kind usually contemplated as an ecclesiastical offence. As this letter admits, a benefice, even a bishopric, may be obtained for political, for social, for religious or sectarian reasons. No money passes, for money is only a token, a medium of exchange, a standard of value ; but a consideration is given ; it is no less a business transaction in the markets of the world. Even the Christian Church has a booth in Vanity Fair. Boards of patronage will not stop it, nor any other modern device, until the spirit of the world is driven out by the spirit of Christ. "Yes, verily, for whatever disorder you see in the Church of England," wrote Spencer in 1595, "ye may finde there manye more, namely grosse Simonye, greedy covetousnesse, fleshy incontinence, careless slowthe, and generally all disordered life in the common clergyman."

The word is used also in a wider sense ; "To make a market of the highest subjects, and of Divine philosophy, seemed to men like Socrates, Plato, and Aristotle, little less than a sort of simony," says Grant, treating of the Sophists.

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XVIII

THE Hebrew prophets thundered philippics against those who sold the refuse of the wheat and exacted usury. What would they say of the greedy covetousness of the present age; when worthless goods are sold at exorbitant prices, and companies advertise a return of thirty or forty per cent. on their shares.

What is to be done when hens will not lay an egg under sixpence, and cows refuse milk unless they can obtain a shilling a quart? The only remedy we can suggest is that most in favour with our politicians, and embodied in the black and tans; those Hectors and Borussi. Prussianism is a type of character, not the monopoly of a race. Sweep away the whole breed, who through their corn and cake have become infected with the notions and practices of the profiteer, and bring in a new race, less sophisticated, from Bantam or Cochin, from Alderney or Aberdeen, for where a Jew could not gain a livelihood frugality and thrift must be above the common.

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XIX

It is extraordinary that a private individual should give his name to a coin or its equivalent. Yet this is the fate of Messrs Bradbury and Fisher, who sign the treasury notes issued in the place of our gold coinage. This fate is generally reserved for Emperors and Kings—as daric, a gold coin of the value of twenty silver sigloi in the old Persian Empire, takes its name from Darius Hystaspes, who reigned 521-485 B.C. In modern phrase he standardised the currency, introducing a gold and silver coinage of great purity.

Louis d'or and Napoleon commemorate respectively the Grand Monarque, Louis XIV, and the first Buonaparte. Maria Theresa dollars—she lived 1717 to 1780—are still coined in Austria, they were before the War, for use in the Levant and North Africa.

It is probable that these bradburies and fishers will remain in use for some time. Our

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hearts used to swell with pride when we thought of our gold coinage, and in a corresponding degree we looked down upon those nations which were forced to use paper money. Now Nemesis has overtaken us; we also use paper money, which does not maintain its face value. This scrap of paper, nominally of the value of twenty shillings, sank in 1919 to the value of nine shillings, and since then represented eight and eightpence, and with rising prices will soon be worth no more than seven and six. In 1920 it represented only six shillings and eightpence, as happens in Gilbertian finance in the times when taxes are twenty-two and sixpence in the pound, and pawnbrokers advertise that they will accept no more fur coats. Moreover, we have now, 1921, a debased silver coinage—quite like Stuart times. In course of time these nouns may produce verbs, and in dictionaries of the future we may find some such entry as this: to bradbury, v.a., to cozen, to give a worthless thing in exchange, as traders use in Africa and Peru; v.n., to be wastefully extravagant, to plunge; compare to fisher, to gull, to deceive.

As an outcome of our financial condition, brought about by reckless expenditure and wilful waste, coal miners talk about their

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“sankey”—a certain percentage in wages awarded on arbitration by Judge Sankey, whose name bids fair to be included in our language as a common noun. The colliery clerks have to calculate the amount of sankey for each man; it adds another column to the books. Whitley should perhaps take his place by the side of Sankey, for Whitleyism may become a recognised term in Economics.

XX

It is perhaps due to the spread of the temperance movement in the nation that negus is almost unknown. This is a beverage of hot wine, water, sugar, nutmeg, and lemon juice. “He desired the water might be warm. Montague understood the dialect and ordered a negus.” “The difference between stiffest of nautical grogs, and the negus provided by thoughtful parents for a child’s evening party.”

It takes its name from Colonel Francis Negus, a man of might to mingle strong drink, who was its first maker in the reign of

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Queen Anne. He died in 1732. These were the days of the six bottle men, when the butler went round after dinner to loosen the cravats of the guests lest they should choke under the table. At the other end of the social scale men could get drunk on spirits for a penny and dead drunk for twopence, with clean straw to lie on, as they were informed by placards displayed in the windows of the gin shops. Cleanliness is still held out as an inducement to indulgence, when in a northern town in this twentieth century a card gives the information that you may be shaved here for threepence, and that clean water is provided for each customer.

We may yet ask for a bottle of Bass, but in general liquors receive their distinctive names, not from persons, but from places, as Port, from Oporto, Sherry from Xeres in Spain, or without disguise Champagne, Burgundy, Madeira, in a former age Canary and Malmsey, and in the days of Horace, Falernian and Chian.

Hollands gin deserves a note, if only to mention the improvement in national habits largely due to the efforts of people who are often derided—we mean the teetotallers. Gin,

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meaning a trap or instrument of torture, is short for engine. The name of the spirit is a corruption of *geneva*, as an English pronunciation of the French *genièvre*, that is juniper, so called from the fact that the characteristic flavouring ingredient of the spirit is juniper berries. The identity of the name with the Swiss town Geneva, French Genève, German Genf, is accidental. Varieties are known as Schiedam and Hollands. The name of the Swiss town represents a celtic word meaning mouth or opening of a river. It occurs in Cæsar's "Gallic War" (Bk. I. 6 and 7).

The introduction of it into England was one of the results of the wars of Marlborough, which our forefathers perhaps thought would further civilisation and peace, as we, their descendants, vainly hope in the present age.

"In the early part of the eighteenth century, gin shops multiplied with great rapidity in London, and the use of the beverage became so demoralising, that retailers actually exhibited placards in their windows intimating that there you might get drunk for a penny, and that clean straw and comfortable cellars would be provided for customers." Hence the Gin Act was passed in 1736, but was

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repealed seven years later as it caused confusion, and was the occasion of the Gin Riots. It provided that no one should sell gin in quantities less than two gallons without a licence of £50; an excise duty of twenty shillings was charged on each gallon.

Things got so bad that the attention of reformers was directed to this evil towards the end of the century. The modern temperance movement in England may be said to date from the publication, in the *Gentleman's Magazine* in 1786, of a paper on the effect of ardent spirits on the human body and mind, by Dr Benjamin Rush of Philadelphia. The habitual use of fermented liquors was a prolific source of drunkenness; and the evil was greatly increased by the passing of the Beer Act in 1830.

Under this Act any ratepayer, on payment of two guineas, and entering into a bond, could obtain a licence to sell beer or cider. "The Act was passed ostensibly to promote sobriety by weaning the people from the consumption of spirits, and to encourage the growth of hops and barley in the country. At once a rush was made to qualify to sell beer, and in six months 25,000 new beer shops

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were opened. The brewers fostered this new development, and encouraged all classes of small traders to sell beer. The consumption of spirits received no check, whilst the consumption of beer increased enormously. The social results are testified to by Sidney Smith, who advocated the measure. He wrote to a friend: 'The new Beer Bill has begun its operations; everybody is drunk: those who are not drunk are singing; those who are not singing are sprawling; the sovereign people are in a beastly state.'"

XXI

ANOTHER instance of the fatuity of doing evil that good may come. In consequence of the social evils produced by such legislation, Livesey of Preston and six others signed the first pledge of total abstinence from the use of alcohol in September 1832. The word teetotal was first used in September 1833 by Turner, a temperance lecturer and reformed drunkard. It became a term of ridicule, arising, as was alleged, from a stammering

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utterance of the word "total." Professor Skeat, however, thinks the word was deliberately formed by reduplication to express conviction and determination, which has a certain congruity with the character of temperance advocates.

In the late war many young lives which escaped the enemy fell victims to a more subtle foe. There is much need still for Temperance Reform.

Nicotine is the essential principle of Tobacco and highly poisonous. To nicotize is to drug or saturate with tobacco. The name commemorates Jean Nicot, French Ambassador to Portugal in the middle of the sixteenth century. His efforts in spreading a knowledge of the plant are commemorated in the scientific name of the genus *Nicotiana*. The plant was supposed to possess almost miraculous healing powers. It was called *herba panacea*, *herba sancta*, *divina tobacco*, our holy herb Nicotian. In Italy it was called "santa croce" from the name of the Papal Nuncio to Portugal, Prosper Sanctacrusius, who brought home the plant with him. He died in Rome 1589 at the age of 76. In a panegyric on tobacco its virtues are paralleled

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with those of the wood of the true cross, which one of the ancestors of the nuncio brought from the Holy Land. Hence his name Sainte Croix. In the same way extravagant language was used of cocoa, another product of the New World which Linnaeus (Linne, the Swedish botanist) called *Theobroma cacao*, the food of gods.

XXII

PROPER names denoting fabrics are likewise for the most part geographical. They recall old trade routes and the sites of manufacture. When Hippalus early in the first century A.D. first trusted his canvas to the Trade winds, and leaving sight of land boldly sailed across the Indian Ocean for the rich countries on its eastern shore; his achievement was as notable, as the opening (1869 A.D.) of the Suez Canal in the modern world, for the shortening of transit and the more rapid delivery of goods. There lay the busy mart of Calicut, as Calico reminds us, just as the Latin name for silk (*Serica*) reminded the Romans of the ancient world of the Seres, a

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far Eastern tribe. In the sixteenth and seventeenth centuries calico was written in various ways as Calicut, Kalyko. Damask carries our thoughts to Damascus, that most ancient city, which in the midst of its gardens and cooling streams is to the Bedou wanderer of the desert a foretaste of his paradise.

Damask is a figured stuff originally of silk—now of linen, cotton or wool. It was in use among the Hebrews 700 B.C. To damask is to figure or variegate cloth of a red colour like a damask rose. A Damascus or Damascene blade, like a Toledo blade of a later age, was the prized possession of swordsmen of a former day. Many of these blades were damascened; that is, ornamental patterns were incised on them, and the incisions filled in with gold and silver, the work of Damascenes. We have the word shortened into Damson, the fruit from Damascus, the Damascene plum. Holland, a fine sort of linen, and cambric, a kind of fine white linen, manufactured at Cambrai in Flanders, speak of the industrious workers of the Low Countries, who, driven out by persecution, took refuge in this island from the fury of Alva or the tyranny of the Guises; while Repp tells us of the villages of North and

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South Repps in Norfolk, where some of them set up their looms.

Doyley (spelt also D'oyale or Doily), a small napkin for dessert, though not a proper name, comes to us from the same source, being probably the Dutch *Divaal*, which is the same word as the English towel, according to Grimm's law of the change of consonants.

"Thence to the hall, which was on every side with rich array and costly arras dight."

Arras too, a pictured tapestry, came from the same region. It was known in England in the sixteenth century by the name of the town of its manufacture, Arras, now the capital of the department *Pas-de Calais*, then the capital of the province of Lower Burgundy. Arras, preserving the name of the *Atrebates*, a tribe of the *Belgæ*, is an example of linguistic detrition. Nor must we forget china, with its memories of ancient trade routes across Asia, or the voyages of Arab traders to the far East and down the African coast; for the art of making porcelain is undoubtedly a Chinese invention coeval with the Christian

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era. It was first manufactured in Europe in 1580 at Florence.

A Manila is a strong rope, made from the fibres of the leaf stalk of a plant, *Musa textilis*, which grows at Manila and Cebu in the Phillipine Islands. These fibres are of great durability and strength in resisting strain. The plant does not flourish elsewhere. Ropes made from its fibres are frequently adulterated by a mixture of the fibres of New Zealand flax or Russian hemp.

Morocco is a fine leather made from goat skins, usually dyed in bright colours, red or yellow. It was manufactured in Turkey, the Levant, the North coast of Africa, and other places on the Mediterranean. The name attests the skill in dyeing and tanning leather of Arab settlers in Morocco, who carried the trade with them into Spain. French morocco is usually made from split calf-skin and sheep-skin. This kind of leather was much used in the artistic book bindings of the eighteenth century.

No dictionaries or encyclopedias noted the entrance of the names of their inventors into the common speech of a people.

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There were many brave men before Agamemnon, but they lacked a "sacer vates" to chronicle their prowess: so they have passed into oblivion. We inherit the result of their labours, but we are unable to pay them individual honour. So these early toilers for the benefit of mankind are remembered only by the names of the places where they toiled. We know something of the individual lives of others; their names have passed into our language; we learn the story of their struggles, their disappointments, their hopes, their joys. They were laughed at, or bitten by the tooth of envy. They persevered, and their perseverance surmounted all difficulties. They are examples of patient endurance and conscientious work.

XXIII

As you put on your macintosh to shield you from a shower, do you remember the struggles and the disappointments of the man who furnished you with this convenient garment? Born at Glasgow in 1766, Charles

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Macintosh was educated at the Grammar School of that city and at a school at Catterick Bridge in Yorkshire. He then entered the counting-house of a Glasgow merchant, where he devoted his spare time to science, and especially to chemistry. He soon tired of being a clerk, and before the age of twenty he became a manufacturer of sal-ammoniac. In 1786 he introduced from Holland the manufacture of sugar of lead; he made important improvements in the manufacture of Prussian blue, and invented various processes for dyeing fabrics. In 1797 he started the first alum works in Scotland, and shortly afterwards Macintosh became connected with Charles Tennant of St. Rollox Chemical Works near Glasgow. Many other inventions and improvements in Manufacturing Chemistry stand to his credit.

Among the operations carried on by Macintosh was the treatment of the refuse of gas-works for obtaining various useful products; his endeavour to utilise the coal-naphtha obtained as a by-product on the distillation of tar led to the invention of the water-proof fabrics which perpetuate his name, and have almost obliterated his fame as a chemist. In 1823 he took out a patent

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for making water-proof fabrics by cementing two thicknesses together with india-rubber dissolved in naphtha.

Works were started in Manchester for carrying out the invention, Birley supplying part of the requisite capital: and in 1825 Thomas Hancock took out a licence under the patent. This led to a partnership with the Manchester firm which carried on operations for many years. Many practical difficulties had to be overcome, due to the ignorance and obstinacy of tailors; but the material soon came into general use. As early as 1824 Macintosh was in correspondence with Sir John Franklin for the supply of waterproof canvas bags, air beds, and pillows for use in an Arctic expedition. The trade fell off considerably upon the introduction of railways, when travellers were not so much exposed to the weather as on stage coaches. Macintosh died in 1843. Fifty years after the firm still manufactured india-rubber goods.

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XXIV

So when you talk of mercerised cotton or clothe yourself in jaegers, you commemorate the discoveries and idiosyncrasies of human beings. Jaeger was a professor of eccentric views at Stuttgart in the early eighties. He maintained that all clothes should be made of flannel—and scoffers said that he prescribed flannel pills also. One day walking in the Suabian Alb, hatless, coatless, shoeless, he was arrested by a country policeman; it was some time before the professor could impress on the official mind the fact of his identity; and he was allowed to continue his walk under those hygienic conditions; for he was a pioneer of the hatless brigade and votaries of the simple life. His disciples wore double breasted flannel coats, and jaegers have a considerable vogue.

Mercerisation is a process for strengthening the fibres of cotton, discovered in 1850 by John Mercer. He also invented parchment

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paper. On account of expense mercerised cotton is used only for certain fabrics in which increased strength is required. Born in 1791 at Dean, near Blackburn, the son of a hand-loom weaver who died in 1800 leaving a large family, John then nine years old, began work as a bobbin winder, and then a hand-loom weaver. When he was ten years old a workman in a print works taught him reading, writing, and arithmetic. In 1807 his future career was determined by seeing on his infant half-brother a dress of an orange colour, which "set him all on fire to learn dyeing." He straightway bought up all the dyeing materials he could procure and set up in partnership with a man who had suitable premises. They continued as dyers for Great Harwood and the neighbourhood for two years; when Mercer gave up this business, notwithstanding its success, to become an apprentice in the colour shop of Messrs Fortt Brothers. The jealousy of a foreman prevented his gaining any real knowledge of the processes employed. He therefore in the following year accepted the surrender of his indentures offered by his masters, who were forced by commercial distress due to the Berlin decrees promulgated by the Great Napoleon to reduce their staff.

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Mercer again became a hand-loom weaver, and took up dyeing at the same time : he also studied mathematics. In 1814 his attention was directed to chemistry by the Chemical Pocket Book of James Parkinson. This book "introduced him (he writes) into a new world," and led him to his first discovery of importance. This was a method of fixing orange sulphide of antimony on cotton cloth, no good orange dye suitable for calico printing having been previously known. The details of the process were communicated to a firm of printers and successfully applied. Mercer received no reward for his services. In 1818 Messrs Fortt Brothers re-engaged Mercer as chemist in their colour shop at a salary of thirty shillings a week. He re-discovered and introduced into England in 1823, a method of applying to cotton cloth lead chromate, a yellow dye of great importance; he also discovered the use of certain manganese compounds, and greatly improved the methods of printing indigo.

In 1825 Messrs Fortt Brothers took Mercer into partnership, where he remained till 1848, when the partnership was dissolved and the members of the Oakenshaw firm retired from business, because they were

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unwilling to manufacture goods of an inferior quality at a cheaper rate. During these years Mercer showed great mental activity, and discoveries of more or less importance proceeded from his laboratory in quick succession. His interest in chemistry was strengthened by his friendship begun in 1841, with Dr (afterwards Baron) Lyon Playfair, who at that time was one of the chemists in Messrs Thompson's works at Clitheroe. The profits had been considerable, and on retirement from business, Mercer was free to undertake researches sketched out during those busy years. He investigated the action of caustic soda, sulphuric acid and zinc chloride on cotton cloth, paper and other materials made from vegetable fibres. These investigations were carried out in commercial partnership with Robert Hargreaves of Broadock near Accrington: they led to the discovery of the process known as "mercerising" and to the invention of parchment paper, patented by Mercer in 1850. Treated by this process the individual cotton fibres become thicker and shorter, and the strength of the cloth is greatly increased; it also becomes semi-transparent, and dyes far more rapidly than ordinary cloth. He was one of the jurors in the Great Exhibition of 1851, and he was

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awarded a council medal for the discovery of mercerisation. He died in 1867.

In private life Mercer was unselfish and lovable. All through life he was deeply religious, and took much interest in religious affairs. As a young man, serving in the militia, "awkward John" was transferred to the band. Endowed with perseverance and business capacity, he raised himself from poverty to affluence, but he was never grasping. Though he patented some of his inventions, he freely gave away many others, which brought to their recipients large sums of money. Had he devoted himself entirely to research he would have been one of the most distinguished chemists of his time.

XXV

A JESUIT is a kind of dress worn by ladies in the latter part of the eighteenth century. Cloaks are Roquelaures and Havelocks; shoes Molières and Lavallières and Richelieus. Jeanne, Antoinette Poisson, Marquise de

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Pompadour (1721-1764), the daughter of the wife of a clerk and army-contractor, was one of the mistresses of Louis XV and practically ruled France for him; she gave her name to a bag or reticule: a pompadour. We call a travelling-bag a Gladstone without political bias or any thought of the statesman whose name it bears.

A Havelock is a white calico covering for the cap, with a flap at the back as a shield from the sun; "it seemed to us as if the havelock made half the soldier." The word also denotes a wide cloak or mantle without sleeves, like an Inverness Cape, or a sort of military cloak such as was worn by the old "cods" when they came to chapel at Havelock's old school. For this garment is named after that Christian soldier Sir Henry Havelock, whose character may have furnished some traits in Thackeray's portraiture of Colonel Newcome. Havelock was the hero of the relief of Cawnpore and Lucknow. When he had to wait for reinforcements, these came under the command of his old general, Sir James Outram, who refused to supersede him, and allowed Havelock to finish the work so nearly accomplished. Chivalry was not dead. There was no wire-

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less telegraphy; nor did the modes of travel permit ministers to make week end trips to the seat of war. Born at Bishopwearmouth, Sunderland, in 1795, Havelock died of dysentery at Lucknow in 1857, a few days after its relief. "Non omnis moritur," sings Jebb in his memorial ode. He does not wholly die who cherishes the image of his country and calls on her with his latest breath. We look back regretfully to Marcellus or Agricola. We do not willingly let die the memory of those whom we regard with feelings of gratitude and esteem. Havelock was known to his school fellows as "old Ph'los" from his quiet and silent disposition.

Eheu fugaces, Postume, Postume,
Labuntur anni.

And as they glide along they bring us nearer to the catastrophe which awaits the progressive degeneracy of a race.

"Aetas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore."

A chesterfield, a kind of overcoat, takes its name from an earl of the nineteenth century. Chesterfieldism and Chesterfielding originate with the more famous fourth earl (1694 to

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1773), the friend of Bolingbroke, Swift, Pope; a patron of letters. He wrote letters to his son expressing what should be the manners and deportment of a gentleman of the period; better known for his wit than for his statemanship. "Business is not regulated by Chesterfieldism;" nor, apparently, by morality nowadays. "We are not pleading for Chesterfielding etiquette," but for ordinary politeness and fair dealing.

XXVI

AN orrery, a mechanical contrivance for exhibiting the motions of the members of the Solar system by clockwork, is named after the Earl of Orrery, Charles Boyle, a nobleman of the eighteenth century, who spent his leisure in making such philosophical toys. It was invented by Graham in 1700.

Astronomers too have their pleasantries. Angosiades is the playful name formed on the pattern of a Greek patronymic to denote any egregious astronomical blunder—as much

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as to say these were children of d'Angos. The reputation of the chevalier d'Angos for accuracy did not stand very high, and in memory of some strange mistake this word was applied to them by Baron de Zach.

These were observational inexactitudes, in fact angosiades in astronomy are akin to parliamentary or departmental circumlocutions.

XXVII

WE were taken to see Garibaldi ride into London in 1864. This Italian patriot, the deliverer of his country, who made possible a united kingdom in the peninsula, was received with immense enthusiasm. He sat in an open Victoria, wearing a red flannel shirt. At once ladies adopted a similar shirt as an article of apparel, and for some time Garibaldi's were all the rage. Another vivid recollection is the wearing of Jet ornaments on the death of Prince Albert, when the Court and the whole nation went into mourning. After his marriage with the

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young Queen Victoria, he had much dislike, not to say jealousy, to live down. He succeeded in doing so : and Tennyson paid a noble tribute to his memory in the " Idylls of the King." To his suggestion was due the holding of the first International Exhibition in Hyde Park in 1851, in the building which now stands at Sydenham as the Crystal Palace. The hope that it would promote peace and stop war was not fulfilled. Rivalry in trade and manufacture is one of the most constant causes of war. The albert watch chain of silver or gold—a massive gold albert—was named after the Prince Consort, as was also a biscuit.

These were the days of policemen in top hats and blue frock coats; of postmen in scarlet coats, who from their rapid movements as they hurried from door to door were known as scarlet runners; of butcher boys who wore no hats, but well greased their heads, and whose pride it was to possess the fleetest pony and to dash off at full speed ere they had well grasped the reins or were settled on their seats. Veritable Jehus who emulated the dash and daring of that ancient captain: " But this new jehu spurs the hot-mouthed horse " wrote Dryden in 1682. The

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word is also sometimes used sarcastically. It also means : to drive, as in a novel of 1822 we read " Miss Julia and Mr Mordaunt jehuing away in a chaise and four."

The name of Jarvey or Jervis, the name of a Dublin driver of the eighteenth century, is still kept green by the common appellation for the driver of an Irish car, as well as for the car itself. Jarvis, a hackney coachman, occurs in Grosses' dictionary in 1796 and in Vaux's flash dictionary 1812 Jervis' upper Benjamin, a box or coachman's great coat which preserves the name of a tailor. In 1862 Sala seeks in vain for the old Jarvie with his many caped Benjamin. " A friend, a well known Journalist," we read in the *Manchester Guardian* of the 25th October, 1920, " had the temerity to walk out from his hotel to the middle of the street, where a number of jarvies were standing with their outside cars : he was driven back by the threatening revolver of a cadet."

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XXVIII

A CHARLEY as the name of a watchman is supposed to be derived from Charles I, who in 1640 improved the watch system in the metropolis. The old watchmen had become incapable of preserving public order, and "boxing a charley" was a common diversion of young sparks. In 1845 Hood writes of "that other old woman the parish charley." In place of these, that fine body of men, the metropolitan Police was established in 1829. With the reform of the criminal law Sir (then Mr) Robert Peel organised a new force for the maintenance of public order. While secretary for Ireland (1812 to 1818), he established the Irish Constabulary, an unpopular body, and "the Irishman was liable to be carried off without a moment's warning by a new sort of fellows, well known in Ireland by the name of Peelers." After he became Home Secretary in 1822, he introduced a like force into England. As this was a civil and not a military body, it was named the

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"police." The members were familiarly known as "bobbies" or "peelers" in allusion to their founder. Of them he said, "we must not make the peelers unpopular by maintaining them against the declared sense of the county in which they act."

To these changes Sidney Smith alludes "Gas was unknown. I groped about the streets of London in all but the utter darkness of a twinkling oil lamp, under the protection of a watchman in their grand climateric, and exposed to every species of depredation and insult. I can walk by the assistance of the police from one end of London to the other without molestation, or if tired get into a cheap and active cab, instead of those cottages on wheels, which the hackney coaches were at the beginning of my life."

XXIX

THE England of those days was different from the England of the present. Then oppressed nationalities looked to England for

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assistance, and her shores were the asylum for patriots. Englishmen were proud of their freedom; they resented the interference of officials. The development of their political constitution had made them self-reliant and independent. They viewed with scorn forms of government which destroyed individual initiative, and reduced the community to a state of pupilage and vassalage. Now these liberties have vanished, rules and prohibitions, as minute and irksome and more voluminous than the Talmud, regulate every department and every action of life. Parliament is a phantom. Government is by commission. Big threes, little threes, great fives, sixes and sevens: in one word Cabals. As unconstitutional as was the junta formed by the men from the initials of whose names the word is formed in the same way as "News" has been made up from the four letters denoting the cardinal points of the compass. !!

The initials of the five writers of the pamphlet against Episcopacy in reply to Bishop Hall (1641) in the time of Charles I were combined into the word Smectymnuus: Stephen Marshall, Edmund Calamy, Thomas Young, Mathew Newcomen, William Spur-

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stow. Similarly formed Dora, Epa and Osa will be remembered as the Fates which cut short the liberties of Englishmen in the first quarter of the twentieth century.

There is no need to seek a Hebrew derivation for the word "Cabal." The Cabinet of Charles II. in 1671 was composed of five persons: Clifford, Arlington, Buckingham, Ashley, and Lauderdale, whose evil memory is placarded in the word Cabal—a small party secretly united to attain its ends by faction and intrigue. To cabal is to intrigue, to make a faction, almost but not quite a conspiracy.

"What these caballing captains may design,
I must prevent by being first in action."

Wellingtons and Blüchers, named after the allied generals, were two kinds of boot worn far into the seventies. Napoleons were not so fashionable a footwear. Perhaps the most absurd, should we not say impertinent, use of a great name for advertising purposes is to be found in Milton, which has already produced a derivative. Does the inventor suggest that John Milton was a cleansing and purifying force in the political and social life

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of his time? The following notice appeared in *Punch*, the 25th August, 1920: "Miltonise your food, meat, poultry, fish, vegetables; these can all be miltionised. Milton not only preserves fresh food, but also destroys germs and removes danger of ptomaine poisoning." It would be a good thing also to miltionise literature, and revive a measure of the robust puritan spirit.

XXX

EARL SPENSER, 1765, is better known by the short jacket he invented than by his patronage of literature, as is the Earl of Sandwich by his customary lunch of a piece of meat laid between two slices of bread—lived 1718-1792, a supporter of Sir Robert Walpole, first lord of the Admiralty in Lord North's administration.

Two noble earls, whom if I quote
Some folk will call me sinner;
The one invented half a coat,
The other half a dinner.

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"Sandwich" is also applied in armour-plating to three layers—either two plates of metal with wood between, or two layers of wood with a metal plate between. Sandwich men are those employed for advertising purposes to walk up and down the thoroughfare with two boards suspended from their shoulders, one before and one behind. Various devices are employed to direct attention to the matter displayed on the boards.

Bath Olivers are a digestive biscuit compounded in the middle of the nineteenth century by Dr Oliver of that city. "Go to Bath" did not mean to come to the Doctor, but was the advice given to importunate beggars, something like "go to Jericho." This phrase, "Go to Bath," arose from the provisions of an act of Parliament passed in 1597, which gave authority to each parish to give a sum of money to sick and needy persons to go to the hot springs at Bath on the understanding that they should not beg. No provision for their return was made; hence arose "the beggars of Bath," as the streets of the town were infested with these gentry. The nuisance became so great that this Act was repealed in 1714.

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Liebig, the first of these many essences of meat now so common, came into use in 1870. The preparation perpetuates the name of a celebrated German chemist. He established the first laboratory in Germany in 1826, to which students flocked from all parts of the world. He directed the attention of agriculturalists, physiologists, and pathologists to the bearing of chemistry upon their special departments.

Chippendale and Chippendalism recall the skill of a celebrated cabinet-maker and furniture designer of that name in the eighteenth century. "The chair in which Mrs T sat was an elegant Chippendale"—also a style of book-plate "By 1780 Chippendalism had become on book-plates practically a thing of the past." To the Ottoman Turks we are indebted for the low cushioned couch, the ottoman.

XXXI

AFTER this titanic struggle, it is an almost Sisyphean task to make a "land fit for heroes," those transcendental beings; it

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requires a more than herculean labour to cleanse the Augean stable of filthy selfishness. From the condition of the country, an observer would assume that our late victory was but a Pyrrhic one. We are tantalised by the promise of peace and prosperity, while the bulk of people find it difficult to live. All these adjectives refer to persons, or personifications, which were believed to have a real objective existence.

The Titans were the defiers of the gods, who piled up mountains to scale the heights of heaven. Cast down to the lowest hell, their uneasy movements in their chains are the cause of earthquakes and volcanic eruptions. The same idea gives to common speech, Vulkan and Volcano from the name of the god Vulcan who forged these chains and fashioned the armour of the gods at subterranean fires. (To volcano is to puff out smoke.)

One of the twelve labours of Hercules was to clean in a day the stalls of one thousand oxen which had not been cleaned for one hundred years. When he had successfully accomplished his task, Augeus meanly refused him his reward.

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Tantalus and Sisyphus were condemned to punishment in the underworld. The former was an early victim of the official secrets act: he divulged the plans of Jupiter, communicated to him at the dinner-table. His punishment was this. Tantalus was immersed up to his chin in a lake, while above his head, just out of his reach, hung branches of delicious fruits. When he stretched forth his hand to gather them, they eluded his grasp; when he stooped down to drink, the water sank to a lower level. Tormented with perpetual thirst and hunger, he passed a miserable existence of much more than sixty-seven days.

Sisyphus was king of the commercial city of Corinth. For dishonesty and fraud in business (perhaps in his shipments of currants—or Corinths as they were called in the sixteenth century—and raisins de Coranitz in the fourteenth), he was sentenced to fruitless and endless toil. He had to roll uphill a stone, which, as he neared the top, came down again to the bottom. In the sixteenth century a law was passed, ordering that embroidery, not properly done, should be destroyed. In those days, England was entering the markets of the world. She had

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to make good her position, and in consequence of genuine work, English goods were sought after all the world over. But even in those days Bacon was puzzled why men should love lies: "Where neither they make for Pleasure as with Poets; Nor for Advantage as with the Merchant." Success has induced carelessness and indifference, and English goods are not sought after now as formerly.

No amount of protection or of tariffs will induce people to buy an inferior article, where a better and cheaper can be had. The world has shrunk, and few countries are so self-contained as to be able to supply all the needs of an advancing civilisation. We do not steal now, we "convey." We have made the acquaintance of "slimness" since the South African War. A good business man, an expression not confined to trade, implies a peculiar shade of the quality of goodness, as well as a note of admiration for smartness and adroitness.

"In regard to the adulteration of food and general untrustworthiness in commerce," writes F. A. Steel in her book on India, "there can be no question as to where heinous-

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ness of offence lies. It is rapidly becoming impossible to rely on the word of any tradesman in England, while the only way to secure food that you have chosen and bought is to take it away with you. A recent discussion in a daily paper has produced the assertion, that without some measure of fraud, it would be impossible in England for a small trader to live by his trade. India can scarcely go one better than this."

Brummagem—a variation of Birmingham—means an imitation, a counterfeit. The idea of worthlessness or poor quality associated with the words Brummagem goods, indicates the quality of English manufacture, which continually deteriorates.

Pinchbeck is an alloy of zinc and copper used for trinkets and cheap ornaments. When new it looks like gold. The word denotes a worthless or spurious thing and perpetuates the name of its inventor, who lived in the early part of the nineteenth century.

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XXXII

PYRRHUS, King of Epirus, invaded Italy in 280 B.C. to curb the growing power of Rome, and assist the Greek cities of southern Italy. In his first battle with the Romans at Heraclea in this same year, after a long and stubborn contest, he defeated the Romans indeed, but with the loss of a large proportion of his officers and best troops. As he viewed the field of battle, he said: "Another such victory and I must return to Epirus alone." He sent, therefore, an ambassador with terms of peace, which were not accepted. The ambassador was Cineas, the greatest orator of his time, a sophist in the old sense, now obsolete, a wise man or philosopher. This was the first time he found his eloquence unavailing; it made no impression on those who were accustomed not to accept terms of peace but to impose them. "Alcidimus the sophister hath many arguments to prove that voluntary and extemporal doth much excel premeditated speech." How has the word fallen from its high estate, so

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that it now denotes a fallacious reasoner, a disputant artful and subtle, but false! Who were the Sophists; and why is their reputation so smirched by the meaning borne by the words derived from their name, sophistry and sophism, and sophisticate?

" Yet the rich cullies may their boasting spare:
They purchase but sophisticated ware;
'Tis prodigality that buys deceit,
Where both the giver and the taker cheat."

The Sophists arose in the Greek world in the fifth and fourth centuries B.C. They were teachers of rhetoric, instructors of the young, who professed ability to argue on any subject, and, as they were more or less calumniously reported, to make the worse appear the better reason. They were not by any means all charlatans, many were learned and honest men, but as the title " professor " is sometimes assumed by quacks, and gentlemen who live by their wits, so the popular notion of the Sophists is embalmed in " sophistry " and " sophism," a specious but fallacious reasoning. Take this from the *Nation* of 11th Oct., 1921, " The *Times* this week has engaged in one of the most reckless and unscrupulous ' stunts ' against Germany. The alarmed reader was faced on Monday with the lurid

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headings 'New German Army—strength of 800,000.' Should we blame the Sophist or his public? Are the readers of the *Times* so little capable of analysis that this kind of thing deceives? "

XXXIII

CYNICS, Epicureans, and even Stoics, these vaunted philosophies of Greece and Rome, have fallen also on evil days. The names of these philosophic sects, embedded in common speech, bear meanings which travesty, it may be, the doctrines of the founders and their most illustrious disciples. These meanings, however, express the inevitable result of such doctrines for the generality of mankind. Epicurus, who bought the garden at Athens 306 B.C., may have been less an epicure than any of his followers; but his doctrine, that pleasure is the end of human life, leads naturally to sensuality and self-indulgence. Most men fail to realise that there can be no true pleasure without virtue. "Epicurus made of the deity a careless God." His gods, if they

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existed at all, were lotus-eaters, quite inconsiderate of the cares of men. His world was a chance concourse of atoms, independent of Divine supervision or control. His name, therefore, has given rise to derivatives such as these :

A man "epicurishly, gluttonously inclined" : "take away from us our hypocritical epicureal hearts" : or "epicurising philosophy and antinomian liberty" : "he describeth the fury of the epicures in contempning the very God." In Jewish, as well as in Christian literature, an epicurean is an unbeliever, a materialist, an atheist. If in its current sense, epicure denotes one who cultivates a refined taste for the pleasures of the table, who is choice and dainty in eating and drinking, or in other spheres, "such an epicure in melancholy as Matthew Arnold" : yet it also bears the much grosser sense of one who gives himself up to sensual pleasures, a glutton, a sybarite ; one who lives like an inhabitant of that luxurious city, Sybaris, whose gay life of pleasure astonished and offended the abstemious living and stern morality of the early Roman. So Macbeth speaks : "Then fly false thanes and mingle with the English epicures" : and Goldsmith in his "Natural

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History " writes thus: " the poultry kind may be considered as sensual epicures, governed solely by their appetites." To epicure is to play the epicure, to epicureanise is to live luxuriously: as is also to epicurise. Our country is in the grip of this heathen philosophy. Pleasure is the main object of existence. For this end money is necessary, which must be gotten by some means or other. " Gain " is therefore " the master idol of the realm." Now, as in Wordsworth's time, in the worship of these idols we continue to sacrifice human beings.

The sect of the Cynics originated with Antisthenes, a disciple of Socrates, who was executed in 399 B.C. They were at first so called because their founder taught in the Cynosarges, a gymnasium set apart for those who were not of pure Athenian blood. The popular instinct, however, derived the name from the Greek word for dog. They were doglike in their habits, snarling and curish. For the wise man all actions were indifferent, so like dogs they transgressed the bounds of decency and self-respect. Cynic and cynical, in common use, denote an arrogant and shameless indifference for the opinions and the rights of others. The appellation has continued into

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modern times. You may address a captious and carping critic in this wise: "Peace cinicke: barke not dogge." He is rude and contemptuous,

"How vilely doth this cynic rhyme!
Get you hence sirrah, saucy fellow, hence."

"Without these precautions the man is degraded into a cynic, the woman into a coquette; the man grows sullen and morose, the woman impertinent and fantastical."

For Antisthenes, Cynicism was the pursuit of virtue aided by self-denial and contempt for fortune. He dressed barely and lived hardly. His idealism soon degenerated. Contempt for fortune became contempt for all, it begat coarseness and incivility; while pride was scarcely covered by the ragged cloak of the philosopher. Diogenes and his tub, his rudeness and irritability are well known.

Stoicism, the noblest of these sects, was an offshoot of Cynic stock, after this had been planted one hundred years. Zeno, its founder, 308 B.C., was a kind of reformer of the Cynic School, pruning its extravagances. He taught that man's aim should be to follow

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nature. He should live in accord with the laws of the universe, which for him was God; in this virtue consisted. The Stoic was therefore a Pantheist. Many sublime maxims of morality were enunciated by the professors of this school. Parallels to their maxims may be found in the New Testament, but the resemblance is superficial; the underlying thoughts are diverse as the Poles asunder. For the Stoic the will of God is in reality necessity or fate. The supreme arbiter is not a Divine judge, but man himself. There is no consciousness of sin such as burdened the soul of the apostle. The ideal wise man of the Stoics is cold and hard, implacable, unmerciful; he does not value their praise or blame, because he despises other men. Even his endurance or fortitude has at its root an arrogant assumption of superiority.

It is this quality which impressed the imagination, and left its traces in popular speech, in the usage of Stoic, Stoicism and Stoical. A Stoic is one who practises patient endurance, unflinching fortitude. "Napoleon, stoic as he was, his stoicism then forsook him, and he wept like a child." But there is a certain unfeeling hardness associated with the word. "I am somewhat of a stoic in my

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family discipline, which was the old Scottish system." He was "to be reckoned for a stoic in dealing so hardly with his people."

Cynicism, Epicureanism, Stoicism, all took their rise in the fourth century B.C. Memories of Thermopylæ, of Salamis, of Marathon served but to embitter present realities; disasters in the field, the government of demagogues at home, the gradual crushing out of the liberties of free cities, which perished on the fatal day of Chæronea (338 B.C.). Men's minds were perforce turned in upon themselves. How should a wise man order his life amid calamities; how can he best steel himself against the snubs and buffets of Fortune?

Stoicism appealed to the national character of the Romans. It has affinities with the reserved and undemonstrative temperament of Englishmen, and their characteristic reverence for law and order. The trend of current thought is to a like exaltation of man as man, with a deepening aversion from admitting the fact of sin. St Seneca, the tutor, the minister, the victim of Nero, may yet take a place above St Peter and St Paul. Unregenerate humanity is being exalted as equal or superior to Deity

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in satanic perversion of the Christian doctrine of the exaltation of man, redeemed, justified, sanctified in Jesus Christ. The Porch, as little as the Garden, is able to change human nature, and to rectify the will.

XXXIV

THE Colossus of Rhodes and the Mausoleum, two of the seven wonders of the ancient world, have given words to our language. The latter, meaning a large tomb, was the immense structure raised by the affection of Artemisia to the memory of her husband Mausolus, Prince of Caria, who died 353 B.C. It was surmounted by a colossal chariot of the sun, part of which is in the British Museum. When we think of our Museum and the Louvre, we must not cast stones at Mummius. In 1414, the Knights of St John built a fort out of the ruins of the Mausoleum.

The Colossus was a huge figure of bronze representing Apollo, which is said to have bestridden the entrance to the harbour of

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Rhodes. More probably it stood at the entrance to the harbour. It was erected in 280 B.C., and was overthrown by an earthquake fifty-six years later. It lay on the ground for nearly nine hundred years. The pieces were sold by the general of Othman to a Jew of Emesa, who carried away the fragments on nine hundred camels in 674 A.D. The German kolossal, with the accent on the last syllable, is used as an exclamation of wonder, much like Dominie Sampson's "prodigious" in Scott's "Guy Mannering," sometimes with a touch of incredulity, and sometimes resembling a certain use of the word "immense," as "I enjoyed it immense."

A solecism, incorrect speech, faulty grammar or pronunciation, is generally derived, though disputed by some, from the town of Soli, near Tarsus in Cilicia. The Greek speech of its inhabitants was not up to the standard of Attica.

On the analogy of guy-rope for guide-rope, Guido Fawkes has furnished us with the name Guy for an absurd figure, a ludicrous representation of a person, made in mockery or scorn. On the 5th November each year, groups of men and boys carried round a figure

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made of straw to represent the man who was found in the cellars of the House of Commons on November 5th, 1605. As they went, they chanted a doggerel, some of them collected money.

“Remember, remember the fifth of November,
Gunpowder plot shall never be forgot.”

In the evening the figure was burnt on a bonfire, and the money spent in joviality. With the nineteenth century the custom passed into desuetude, as a result of politico-religious movements. Oblivion is not to be regretted if dispositions and practices are changed.

XXXV

FAWKES was arrested as he was preparing to fire the gunpowder under the Parliament House on 5th November, 1605. He was tortured, tried, and executed in Palace Yard on 31st January, 1605/6, for the Julian Calendar was current in England. The names of

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the last four months declare that the year began at the vernal equinox. It thus commenced naturally with spring. In his reform of the calendar, Cæsar also ordained that the year should begin in January instead of March. The names of the two months preceding September, Quintilis and Sextilis, tell the same tale. The names of these two months were changed to July and August, the one commemorating the reformer of the calendar, Julius Cæsar; and the other, the first despotic ruler of what had once been a free republic. The Julian era began in 44 B.C., the year of confusion, when Cæsar added sixty-seven days to bring the calendar into conformity with the sun. But the Julian year of three hundred and sixty-five and a quarter days was too long. In the time of Pope Gregory XIII the error of eleven minutes twelve seconds amounted to ten days. By his reformation of the calendar this error was reduced to twenty-four seconds a year: or one day in three thousand six hundred years; and it was ordained that the centuries of which the digits, disregarding the two noughts, were divisible by four should alone be leap years.

The Gregorian Calendar was adopted in

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1582 all over Europe with the exception of England, Sweden and Russia.

At length, hatred and fear of the Papacy had no longer power to interfere with science. In 1751 a proposal to reform the calendar was carried through Parliament, chiefly by the exertions of Lord Chesterfield, Lord Macclesfield and Mr Bradley the astronomer. The procedure adopted was to omit eleven days, to which the error had grown, between the 2nd and 14th September, 1752; so that the 3rd September of the new year should be called the 14th. This caused riots in some places, when the rioters called out "Give us back our eleven days." A practical difficulty as to the payments of public funds was obviated by the date being put forward, so that the payment was made on the 5th April, which was the old quarter day, 25th March, eleven days after the new 25th March. For this reason dividends from Government funds were henceforth payable on the 5th April, 5th July, 5th October, and 5th January, and the tax gatherers' financial year begins on the 5th April. Sweden followed in reforming the calendar in 1753. Ecclesiastical differences long compelled Russia to retain the "Old Style." But the Bolshevists, whatever else

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they may have done, reformed the Russian calendar in 1917. It is difficult to find out the truth about Russia. At one time in English journalism it was possible to rely, without hesitation, on statements made, and to accept "facts" as fact and not fiction. We scorned "tendenziöse Schriften" writings with a purpose, not always the dissemination of truth; coloured with Zeuxian art to present a picture which was not reality. The readers of one journal receive the impression that Bolshevism is commendable as the struggle of an oppressed people for freedom; the readers of another journal are taught that Bolshevists are bloodthirsty savages, struggling to possess themselves of the property of others: like wild beasts made to be taken and destroyed. Apparently Bolshevists in their extreme form are comparable to the revolutionaries of 1789, or the communists of 1871, who like that paynim knight "Ne carèd not for God or man a point," and who strive by material means to right wrongs, which derive their strength from spiritual forces.

The dominating character of Julius Cæsar has impressed itself deeply on the imagination of men. Their reckoning of time for

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centuries commemorated his clan-name, Julius; which still retains its place among the months. His by-name, Cæsar, is adopted as the designation of that surgical operation, the cesarean section, by which he was brought into the world, and from whence he gained the name. There were, no doubt, Cæsars before him, as Pliny states, who from a similar circumstance also bore the name. But it is due to this man that Cæsar has become the title (a curious origin forsooth) of Emperors and Kings, and of a form of despotism which dazzles the eyes of men; and which by forgetfulness of the genius of their religion was adopted into the Christian Church.

XXXVI

PEPYS makes this entry in his diary under date 4th February, 1661, "to Westminster Hall, where it was full term. Here all the morning, and at noon to my Lord Crewe's where one Mr Templar, an ingenious man,

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and a person of honour he seems to be, dined ; and discoursing of the nature of serpents, he told us some in the waste places of Lancashire do grow to a great bigness, and do feed upon larks, which they take thus: They observe when the lark is soared to the highest, and do crawl till they come to be just underneath them ; and there they place themselves with their mouth uppermost, and there, as is conceived, they do eject poison upon the bird ; for the bird do suddenly come down again, in its course of a circle, and falls directly into the mouth of the serpent, which is very strange. He is a great traveller ; and speaking of the tarantula, he says that all the harvest long (about which they are most busy) there are fiddlers go up and down the fields everywhere in expectation of being hired by those that are stung." What a strange uncouth country the North of England must have been to the Londoner of those days ; as wild and unknown as Africa, where geographers set elephants in place of towns, and where it still seems credible to some people that a bronto-saurus lives, who eats not larks but natives ; the authorities with their usual care for science of a destructive sort, ordain that it shall pursue its habits undisturbed.

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It may be that the writer by the name given to the saurian merely meant to say that he had found "a thundering big lizard," the farther embellishments being a pulling the leg of the readers of the newspaper, according to the elegant phrase now in use.

There was scarcely a road fit for traffic in the North. In 1745, while the royal forces under Wade lay at Newcastle, expecting the young Pretender to come by the eastern coast, he entered England on the western side and laid siege to Carlisle, which could not be relieved, because those troops could not transport their artillery across the country by the valley of the Tyne, but had to make a detour to the South through Yorkshire, when Charles Edward had already passed on his road to Derby. So after the rising had been put down, Wade made a road from Newcastle to Carlisle on the line of the Roman wall, which is still known locally as the military road. Much of the masonry of the wall was used to make it—sometimes it is actually on the top of the wall—at other places, seeking an easier gradient, it runs alongside with a closer or wider interval. For the pacification of the Highlands, beside the cruelties of the

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“ bloody ” Duke of Cumberland, roads were constructed, and

“ If you had seen these roads before they were made,
You would hold up your hands and bless General Wade.”

Wesley writes in his journal, Wednesday, 1st May, 1755, “ I preached at Nafferton, near by Horsley, about thirteen miles from Newcastle. We rode chiefly on the new western road which lies on the old Roman Wall. Some part of this is still to be seen, as are the remains of most of the Towers which were built a mile distant from each other quite from sea to sea. But where are the men of renown who built them, and once made all the land tremble? Crumbled into dust, gone hence to be no more seen till the earth shall give up her dead.”

In a retrospect of his life, Sidney Smith, born 1768, thus describes the conditions of travel in his early days: “ I have been nine hours in travelling from Dover to Calais before the invention of steam. It took me nine hours to go from Taunton to Bath before the invention of railroads. I now go in six hours from Taunton to London. In going from Taunton to Bath, I suffered between ten

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thousand and twelve thousand severe contusions before stone-breaking Macadam was born. I paid fifteen pounds in a single year for repairs of carriage springs on the pavements of London. I now glide without noise or fracture on wooden pavements." Was his carriage a Victoria or a Brougham, named respectively after the reigning sovereign and one of her Lord Chancellors?

XXXVII

MACADAM by his improvement of the roads did much to advance the civilisation and prosperity of England at the beginning of the nineteenth century. His work made it possible for stage coaches to run, those marvels of fleetness in the estimation of our grandfathers, linking up the centres of population throughout the land. The invention of the steam locomotive and the building of railways drove off the coaches. But the discovery of the motor, and the present developments of motor transport, is bringing the roads back to their own again.

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It is remarkable by how short an interval we are separated from conditions which appear intolerable. We have spoken, not twenty years ago, with a man who remembered the first wheel cart being brought into the dale in which he lived. The mode of transport was by pack horses—and strings of these bore the lead ore to keels at Blaydon upon the Tyne. The “lead hills” across the country were the places at which the caravans passed the night on the outward and homeward journeys. We have seen men who have told us how they were carried to work by their fathers at six and seven years old. In the winter months they never saw the sun—carried out in the dark, working in the dark, carried home in the dark. We have to see to it that conditions of labour, male and female, from which we have so recently escaped, are not being imposed with our connivance by the same spirit of greed, upon other people, and in other lands, upon plantations in Africa, in factories in Japan, in coal-mines in China.

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XXXVIII

THERE are tales in the Borderland of the doings of government to replenish the population after the great wars on a par with the notions of those slave-holders who bred slaves like cattle : were they not but chattels having life ?

Slavery was not abolished in the British Empire till 1833. It exists into the twentieth century as indentured or forced labour or *corvée*. Traces yet remain in Great Britain. Women workers on a farm go by the name of "bondagers." The last relic of actual serfdom vanished in 1799 from the British Isles. Robert Chambers writes thus in the memoir of himself and his brother William, published in 1872. He is speaking of the years 1814 to 1819, when the family removed to Joppa near Edinburgh. "The small smoke-dried community at these salt-pans was socially interesting. Along with the colliers in the neighbouring tiled hamlets, the salt-makers, at least the elderly among them, had at one time been

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serfs, and in that condition had been legally sold along with the property on which they dwelt. I conversed with some of them on the subject. They and their children had been veritable fixtures to the spot. They could neither leave at will nor change their profession. In short they were in a sense slaves. I feel it to be curious that I should have (1814-19) seen and spoken to persons in this country who remembered being legally in a state of serfdom; and such they were until the year 1799, when an Act of Parliament abolished this last remains of slavery in the British Islands. Appreciating the event, they set aside one day in the year as a festival commemorative of their liberation. Perhaps the custom celebrating the day still exists" (1872).

Much of this salt was smuggled into England. In consequence of the high duty on the article, there was a flourishing contraband trade, with its head-quarters at Newcastleton in Liddlesdale.

On the North American Continent slavery was abolished in 1865, after the defeat of the southern states. On the South American Continent, slavery ceased in 1871 with its

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abolition in Brazil; the emancipation of the serfs in Russia by the Czar Alexander II. was in 1861. The slave-holding spirit is rampant when men think of their fellows in terms of the qualities of clay—a brahminically inspired idea; or when a man can write, and not only so write, but also find others who accept and act in conformity with such words:

“The Chinese coolie is the ideal industrial machine, the perfect human ox. He will transform his food into more work with less administrative friction than any other creature. They cost nothing but money. Any other sort of labour costs human effort and worry, in addition to the money. But Chinese labour can be bought like any other commodity at so much a dozen or a hundred.” (*Daily Herald*, 16th April, 1921. Deucalion quoting an American writer.) Traffic in this kind of labour is not unknown in England. Three hundred Chinese dollars is paid to the agent for each man shipped.

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XXXIX

WHEN you curse the tar-macadam for giving your horse no footing, or for straining your cattle as you drive them from market—do you think of the man to whose perseverance and energy you owe the condition of the roads? And who made it possible for you to glide along without jars in your motor-car to buy lacteal fluid at the chemist's, in these coming days when cows and horses are no more. For assuredly without Macadam and Stephenson, the invention of the motor would have been quite useless for transit on land.

Indirectly they have given two words to common speech in "Bradshaw" and "Hend-schel"—as the time-tables of British and Continental railways are severally called after the names of the compilers: Bædeker and Murray also may find a place in this company.

John Loudon Macadam was born at Ayr in 1756—of the proscribed clan of the Mac-

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gregors. Left an orphan at an early age, he was given into the care of an uncle in New York. At the close of the American War of Independence he returned to Scotland, and for thirteen years lived at Saubrie, on the old high-road between Ayr and Maybole. Here as magistrate and road surveyor he carried out many experiments in road-making at his own expense, and in face of much prejudice. He was then appointed agent for victualling the Navy in the western ports, and removed to Falmouth, where he continued his experiments. He was made road surveyor for the West of England. Between 1798 and 1814 he had travelled thirty thousand miles in Great Britain in order to pursue his investigations. These tours had occupied two thousand days and cost him £5,000. By 1823 the success of his system was assured. In 1827 he was appointed surveyor general of roads in Great Britain; Parliament voted him an indemnity for past outlay and a gratuity of £2,000—£10,000 in all; he declined an offer of knighthood. He died in 1836. The macadamisation of roads was adopted in England and on the Continent, and in all parts of the civilised world. Macadam's name entered into common speech, "derivatives like macadamise were universally accepted."

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In 1824 Southey doubtfully foretold that "macadamising the streets of London is likely to prove quackadamising"; but in the same year Miss Mitford warmly eulogised "a specimen of macadamisation"; and declared that the macadam ways are warranted not to wear out. Jeremy Bentham, in 1825, claimed that Macadam's system justified the perpetuation of Macadam's name in popular speech. In 1839, Murchison called the makers of the roads Macadamites, and Bailey in his "Festus" expressed anxiety to macadamise the world. Moore and Hood likewise helped to give the words formed from Macadam's name permanence in literary English.

"He was a man of high and generous character, possessing, it is true, the Celtic warmth of disposition: outspoken in speech when censure was deserved, yet courteous and amiable in the ordinary relations of life, and a fast friend."

What land surveyor, as he uses a gunter, thinks of the mathematician of the seventeenth century to whose inventive genius he owes the instrument which enables him to do his work. Born in 1581, Edmund Gunter took his degree at Oxford in 1603. He died in 1626. In 1618

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he invented a small portable sextant. In 1622, by experiments made at the Lime House, Deptford, he discovered the variation or changeable declination of the magnetic needle, showing that the declination had varied five degrees in forty-two years.

He also showed how to take a back observation by the cross-staff whereby the error arising from the eccentricity of the eye is avoided. He was the first to use the words co-sine and co-tangent. The gunter is a line or rule on which are inscribed the logarithmic lines for tangents, sines, and co-sines of arches. Oughtred writes: "The honour of the invention of logarithms, next to the Lord of Merchistoun and our Mr Briggs, belongeth to Master Gunter, who expressed their numbers upon a straight line. And what does this new instrument of mine called Circle of Proportion, but only bow or reflect Master Gunter's straight line or rule."

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XL

THE mode of dressing the hair is a badge of religion or politics. The Jew is forbidden to trim the corners of his beard or to shave his head. The forelock on the forehead of the Mohammedan is there in obedience to his religion, the ringlet at the side marks the Polish Jew. The shaven face and tonsured crown mark the Western ecclesiastic: as the long locks and flowing beard mark his brother of the Eastern Church. The love locks of the Cavalier, and the cropped pate of the Round-head were signs of loyalty or rebellion. The pointed beard on the under lip, as seen in portraits of the unhappy monarch, was affectionately called a Charley—until the politico-religious cult of his sacred majesty gave way before Napoleonism, and the same appendage was called a Napoleon, in deference to the third Emperor of that name. Thus George Augustus Sala, in 1865, speaks of "a moustache quite Napoleonically spiked," while an earlier writer, in 1834, describes

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some characters as appearing "with white pantaloons, watch-chains and Wellingtons and a Charley at their under lip." You might also wear a Henri Quatre upon your face, or Dundreary whiskers. Napoleonism, at one time, bid fair to rival Cæsarism, and it is still an intermittent fever with the French, a party among whom, more numerous than the votaries of King Charles the Martyr, would like to see their country Napoleonised, that is, "made more essentially military."

The abundant use of pomade in early Victorian days has given us the word antima-cassar; that article which adorns the back of every chair, so dear to the heart of landladies at seaside resorts. Its object was to preserve the upholstery from the stains of oil of macassar; the said Macassar being the capital of the Celebes, where was produced the unguent which smeared the heads of Britons. Napoleon has also given his name to a top boot and a gun. "Pelham was sent forward with two guns, a Blakley and a Napoleon."

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XLI

So William Armstrong, founder of the Elswick Works, Newcastle-on-Tyne, afterwards knighted and then raised to the peerage, gave his name to a gun in 1856, and in 1859 he presented his invention, a rifled cannon, to the British Government. He was the inventor also of a hydraulic crane, and from the experience of a colliery engineman he was led to the discovery of electro-hydraulics. Many weapons of destruction are designated by the names of their inventors or manufacturers, as Krupps and Gatlings (an American quick-firing gun, the invention of Richard Jordan Gatling in 1862), and Mausers, and Martinis, and Chassepots, the French weapon of 1870, itself a modification of the Dreyse-rifle of 1841, named after a native of Erfurt: it was commonly called the needle gun, as used by the Prussians in their war with Austria in 1864. Kuchenreuter and Remington and Snider, with Colt and Peabody, are commemorated by guns and pistols. Maxims too and

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Lewises are developments of the mitrailleuse of the Franco-German War. Revolvers and breach-loaders are not really new; they were known in Germany at the close of the fifteenth century.

Sir Hiram Maxim, who died in 1918, was the first to produce an automatic quick-firing gun of practical value. His patents in regard to this class of weapon date back to 1884. His gun was adopted in the British army in 1889, and in the British navy in 1892. He also experimented in motors for flying machines, and in 1894 he produced a highly ingenious machine capable of carrying three men. But the popular imagination has given the name of Count Zeppelin to vessels for navigating the air.

XLII

IN 1900 the first large Zeppelin or airship took its trial flight; after proceeding three miles an accident to the steering-gear brought the experiment to an end. The ship had taken three years to build, and attained a speed of eighteen

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miles an hour. It carried a crew of thirteen men. The building yard was at Friedrichshafen, on the German shore of the Lake of Constance. These vessels did not fulfil all expectations: they are more useful for peace than for war. Zeppelins and other devices for navigating the air would make Montgolfier stare and gasp. In 1920 a regular air service was established between London and Paris; passengers can book their places in the air express.

The latest development (1921) was a gigantic airship known as R 38, with a length of 694 feet, able to attain a speed of seventy-five miles an hour. She was built at Cardington, Bedford, 304,000 cubic feet, bigger than Z 71, the biggest of the Zeppelins. This monster was expected to cross the Atlantic in ninety hours, but on August 25th, 1921, during a trial flight over Hull, she suddenly broke asunder in the midst and burst into flames, her crew of forty-nine men except three perished. The wreckage fell into the Humber.

The brothers Montgolfier, Joseph Michel, born 1740, and Jacques Etienne, born 1745, paper manufacturers, constructed an air balloon in 1783 which ascended by means of

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heated air. Hence these fire balloons are called Montgolfiers—" he made a small balloon filled with inflammable air . . . suspended from which was an enormous Montgolfier," and as late as 1860, " the longest voyage ever executed in a Montgolfier." In French, besides being known by this name, balloons are also called *charlières*, after the name of Professor Charles of Paris.

As Montgolfier and his brother observed the clouds floating in the sky, the thought came into their minds that if they could enclose some vapour lighter than air in a bag, it would ascend and carry up the bag too. Proving the correctness of their thought by filling bags with heated air, they made a public demonstration at Annonay, their native town, on June 5th, 1783. The balloon rose into the air for ten minutes and descended a mile and a half away. News of this achievement quickly spread over Europe. The brothers Robert in Paris, under the direction of Professor Charles, made a balloon of silk coated with elastic gum. This filled with hydrogen gas was sent up from the Champ de Mars on the 23rd August, 1783, before a great concourse of people. The balloon attained a height of 3,000 feet and fell to the earth about fifteen

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miles off. It so terrified the peasantry that they tore it to shreds. On September 19th of the same year at Versailles, Montgolfier sent up a large fire balloon, which was ornamented with paintings in oil. The ascent was witnessed by crowds, including the King and his Court. The balloon attained a height of 1,100 feet and travelled three miles. In a car, suspended below, were a sheep, a cock, and a duck. They came out uninjured and were the first aeronauts. In 1794, Captain Coutel made observations from a captive balloon at the Battle of Fleures, and a company of aerostiers was formed. Since then the Air Force has become a recognised branch of the naval or military organisations of most civilised nations. It furnishes a means of educating barbarous tribes in the blessings of civilisation. In the daily papers of the 6th March, 1922, we are informed that the inventor of the aeroplane more than 30 years ago is Clement Ader. Over 80 years of age he is now receiving almost posthumous honours.

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XLIII

THESE words, saturnine, jovial, martial, mercurial, take our thoughts back to a time when the stars were supposed to have an intimate connection with human life. Men drew horoscopes and cast nativities and believed in them. The disposition of a man was influenced by the star under which he was born. Was Saturn in the ascendant, the man was saturnine, that is, morose, melancholy, gloomy. Another derivative which had nothing to do with astrology, saturnian, meaning happy, golden, prosperous, is reminiscent of the feigned golden age when Saturn was king and mortals dwelt at peace, and the earth brought forth abundantly. Such felicity would return, sang flatterers under

“ The Augustus born
To bring saturnian times.”

Was your nativity under Jupiter you were cheerful, merry, jovial, jolly: “ in jovial blue

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mantles as man would say in the colour of just Jupiter " (Holland, Camden's " Britain," 1610). Mars, the god of war, gave you a kindred spirit when he shone with blood-red light in the sky; you became warlike, martial, of a haughty and overbearing character; if the Fates were kind, you might possibly yourself be war-lord. Born under Mercury, the messenger of the gods, your character was mercurial, active, sprightly, or it may be vacillating and uncertain, shifty, unstable; like mercury or quicksilver, unable to remain at rest. So a man might be moonstruck, lunatic, as we still speak of sun-stroke: the offended goddess Artemis-Diana, or the angry God Phoebus-Apollo, shooting their arrows in vengeance for the crimes of men.

" Breathing revenge, a sudden night he spread
And gloomy darkness rolled around his head.
The fleet in view, he twanged his deadly bow,
And hissing fly the feather'd fates below.
On mules and dogs th' infection first began,
And last, the vengeful arrows fixed in man."

The mind of the early Hebrew revolved in the same circle of ideas as the mind of the early Greek—"Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day; nor the pestilence that walketh

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in darkness; nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee."

To those early astronomers, star gazers, if you will, acquainted with the motions of the stars and able to calculate times and seasons, were ascribed supernatural powers—so that Magi became magicians, and their science magic; astrologers stooped to base arts. Chaldeans (a supposed priestly caste at the court of Babylonian kings) became identical with soothsayers and wizards, and lived and preyed upon the credulities and jealousies of mankind.

A mercury is a news sheet or news letter; and messengers are called mercuries, as a hunter is called a nimrod, though his quarry now is not a mammoth or *bos primævus*, but only foxes and hares.

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XLIV

ADDISON (1712) speaks of "the greatest sportsman, or if you please, the Nimrod among this species of writers." Nimrodian and Nimroded are likewise used at the beginning of the nineteenth century; "my father's Nimrodian friends": "the worthy old bishop might be said to be regularly nimroded, as the term for a well summered hunter now is." The word is used likewise with the meaning, a cruel tyrant.

Quarles combines these two meanings in the following lines—

"Is not this type well cut in every part,
Full of rich cunning, filled with Zeuxian art?
Are not the hunters and their Stygian hounds
Limmed full to the life? . . .
. . . The infernal Nimrods halloo,
The lawless purlieus, and the game they follow
The hidden engines, and the snares that lie
So undiscovered, so obscure to th' eye?"

A phaeton, a light carriage, takes its name from the son of Helios, who begged his father to allow him to drive his chariot through the heavens. The presumptuous stripling had

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not strength enough to restrain the horses, who dashed from their course, and the earth was all but burnt. Jupiter in his wrath slew Phaëthon with his lightning.

A Mentor, an adviser, a counsellor is the name of the friend and companion of Ulysses. The word reminds us of early navigators of the Aegean and the Euxine. Its use in English, however, originates rather from Fénélon's "Telemaque," in which the part played by Mentor, as a counsellor, is made more prominent than in the "Odyssey."

"Zeuxian art," meaning the painter's art, commemorates a celebrated Greek painter at the close of the fifth century B.C. He gained great wealth by his pictures. He was inclined to ostentation and vain-glory, yet he admitted with a good grace his defeat by his younger rival Parrhasius. When the birds came and pecked at his picture of a bunch of grapes, Zeuxis, confident of victory, asked Parrhasius to draw back the curtain which concealed his painting. The former deceived birds, but the latter deceived men, even an artist. The curtain was the picture.

The name of Croesus, the wealthy king of

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Lydia, 560 B.C. to 546, is used to denote a man possessed of great riches. "Consider no man happy till his death," said Solon to the prosperous King. His life was a well-known example in antiquity of the mutability of human things and the instability of worldly power.

Midas, who had ass's ears, and who prayed that everything he touched might turn to gold, has much the same meaning, but with the added notion of contempt and scorn for ostentatious display and the misuse of money.

The river Meander in Asia Minor flows with many windings in the latter part of its course to the Mediterranean. This circumstance has given us the word Meander, as maze or labyrinth; and meandrous, meandering (we may talk even of meandering up-hill), to meander, to take a winding sinuous course, to wander. This last meaning is, perhaps, due to a sub-conscious idea of the verb maunder from maund, a beggar who wanders hither and thither to solicit alms. "They will have meandered about the flower garden in a listless way." "Mankind through fates perverse meander errs."

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" Ah me ! that ev'ry gliding vein that wanders
Through this vast isle, did work her wild meanders
In brackish tears instead of blood ! "

Procrustes was a robber of Attica. He measured travellers who fell into his hands upon a bed. If they were too short, he stretched them out; if they were too long, he cut off their limbs until they fitted. Hence procrustean, unyielding, compelling conformity or made to conform strictly to a model or pattern. We might now say standardised or standardising, without regard to local conditions or requirements. And yet the authority requires five hundred separate plans to be submitted for the erection of five hundred standardised huts.

Ganymedes are attendants, from Ganymede, the beautiful cup-bearer of the gods.

An Adonis, a beau, an exquisite, as we might say a masher or a nut; than whom none more fair, the beloved of Persephone and Aphrodite, whose untimely death each spring Syrian maidens mourned.

Cupidon, from Cupid, is used in much the same sense.

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Seladon, to denote a sentimental lover, is derived from a character of that name in the rustic romance of *Astrée* by D'Urfé (1610), in the days of Louis XIV, when royal personages, and lords and ladies of high degree, dressed as shepherds and shepherdesses, sported in the fields. Seladon was always dressed in bright green, so his name denotes that colour: seladon—green.

XLV

From Hermes, the Greek name of the messenger of the gods, who was identified by the later Platonists with the Egyptian Thot, or Thou, we get the word hermetical. This Hermes tris-megistus was the source of all science, especially of chemistry and the magic arts. When we speak of a vessel being hermetically sealed, we are in unconscious mental connection with early magicians and mediaeval alchemists. Men who believed in the potency of a name not only to guard earthly treasures, but to carry the soul in safety past principalities and powers, who are

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the guardians of the heavenly places. To seal hermetically, to close completely, to fasten securely by means of the seal of Thot or Hermes possessed by the alchemists of the Middle Ages. The phrase was then transferred to the closing of a glass phial by heating the end till it became soft, and was closed by a pair of pincers.

In view of the materialistic theory once more advanced of the possibility of abiogenesis, this quotation from Bentley given by Johnson under the word hermetical, may be of interest: "He suffered those things to putrefy in hermetically sealed glasses and vessels close covered with paper; and not only so, but in vessels covered with fine lawn, so as to admit the air, and keep out the insects: no living thing was ever produced there."

In 1766 Franz Mesmer published a dissertation on the action of the planets on the human body. From him we get the words mesmerism and mesmerise, mesmerisation. Mesmerism is the influence which certain persons can exert upon others so that the latter become unconscious, and more or less dependent upon the will of the former.

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Mesmer was born at Itznau on the lake of Constance in 1733, and died in obscurity at Meersburg in Suabia, in March, 1815. He found little favour in his own country, and came to Paris, where he practised mesmerisation in 1771. He soon crossed over into England to pursue his art. This influence was sometimes called animal magnetism, as having, it was thought, a similarity with the power of the lodestone. This power of suggestion, developed as hypnotism, might, it was supposed at one time, be of use in medicine and the cure of disease. It is due to no occult principles, but is the result of ordinary physiological laws. Much superstition exists amongst us in this twentieth century. We have been given charms and incantations, still practised for the cure of whooping cough and the removal of ring-worm, equally efficacious for cows as for human beings. The charm must be handed down from a woman to a man or from a man to a woman or it loses its power. Brazilian idols are sold in England as amulets to turn aside a bullet or a shell, and scapulars are worn to ward off various kinds of death; mascots are carried as bringers of happiness and good luck. Old Moore and Zadkiel publish almanacks and monthly prognostica-

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tions; there are also those who believe in the predictions of Mother Shipton. The Bible itself is sometimes used merely after the manner of "*sortes Virgilianæ*."

XLVI

BORN at Bologna in 1737, where he died in 1798, Galvani was a contemporary of Mesmer; in common with whom he also shared the general belief of the time in animal magnetism. The reputation of the two men is widely different. Mesmer is looked upon as a charlatan, and his ideas have become the property of quacks. Galvani bestowed many sterling benefits on posterity, and his name is immortalised in galvanism, galvanic, galvanised (iron), to galvanise. This verb means to excite or produce movement—also in a metaphorical sense as in this quotation: "Thus Sir M. O'Dwyer galvanised the Punjaub into life, and made the Punjabis feel akin in a manner they had never done before."

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This meaning arises from the famous experiments of Galvani on the legs of frogs in 1780. He found that by connecting the limb of a frog to an electrical machine convulsive movements were induced. This, in the hands of Volta, a few years his junior, led to the foundation of the science of current electricity.

Volta, also an Italian, was born at Como in 1748. In 1774, he was appointed professor of natural philosophy at Pavia. Here he made many discoveries, and demonstrated the erroneous nature of the idea of animal magnetism as a physical force. His name, in the abbreviated form volts, is used to designate a measure of electrical force as amps is also used—shortened from the name of Ampère, another worker and discoverer in electricity and magnetism.

Ampère, born 1775, became in 1805, professor at the École Polytechnique in Paris. He was made a professor in the College of France 1824. His character was of singular beauty. He united a passion for science with an ardour of religious faith, rare in any country, particularly in France. He died in 1836. Ampère's researches in electrodynamics paved the way for the experiments

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of Faraday, whose discovery, in 1820, made the electric telegraph possible in its world-wide development.

Faraday was born at Stoke Newington, now part of London, in 1791. His parents were poor, and he received a very elementary education. At the age of fourteen he was apprenticed to a bookbinder. While thus employed he made good use of his opportunities for reading, and attracted the notice of Sir Humphrey Davy, the inventor of the safety lamp, by which many hundreds of lives have been saved in gassy pits. He became Davy's assistant at the Royal Institution in 1813, where he succeeded his patron as lecturer. He died at Hampton Court in 1867. Amid all his honours he retained his simplicity of character, and deep personal piety. In 1820 his attention was directed to Oersted's discovery of the action of the electric current upon a magnet, and Faraday's discovery of the induced current lies at the foundation of the electric telegraph. Since his day wonderful advances have been made in all directions. From him we get the words Faradism, Faradisisation, to denote the application of inductive electricity for therapeutic purposes.

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XLVII

VARIOUS measures in electricity and magnetism likewise bear the names of persons. Ohm and Joule, Watt (also Kilo-Watt), Henry and Coulomb, as well as the abbreviated Amp and Volt and Farad. The first-named, George Simon Ohm, a mathematician, born at Erlangen in 1787, died at Munich, 1854. He held several posts in Switzerland and Germany, the last being that of professor of physics in the Bavarian University. He is the author of Ohm's Law, the fundamental law of current electricity; it is not an hypothesis, but rests for its truth solely on experiment. It is convenient to have a unit of resistance, the unit now almost universally employed is that fixed by the British Association in 1863, and sometimes called the B.A. Unit, but more commonly an Ohm.

In 1893 an electrical conference was held in Chicago to consider the subject of international electrical practical units, which

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received the following names in the C.G.S. system.

The international unit of resistance, an ohm; of power, a watt; of current, an ampère; of electro-motive force, a volt; of work, a joule; of inductance, a henry; of quantity, a coulomb; of capacity, a farad; of magnetic flux, a weber; of magneto-motive force, a gauss. These terms enshrine lives of patient investigation and acute observation and reasoning lit up by flashes of genius and intuition.

The weber and the gauss have not been adopted universally. The C.G.S. system is that in which the three fundamental units of length, mass and time are represented by the centimetre, the gram and the second. (Ency. Brit. VII, 241 : XXVIII, 24.)

Gauss was born at Braunschweig in 1777. In 1807 he was appointed director of the Observatory at Göttingen, where Weber, born at Wittenberg in 1804, came as Professor of Natural Philosophy in 1831. There in 1833 they established the first magneto-electric telegraph between the University and the Observatory.

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In 1882 Dr Siemens brought forward the proposals contained in his presidential address for some additions to the list of practical units employed by electricians. Two of his units were unanimously adopted. One of these was the Watt, called after James Watt (1736 to 1819), a native of Greenock, famous for his researches on the uses of steam as a motive power. In 1765, for the improvement of the steam engine, he invented the separate condenser, and utilised the expansive power of steam for both the down and up stroke of the piston. He invented also the eccentric crank and parallel motion. In 1763, he set up as a general engineer, and retired from business in 1800. Watt was a fellow of the Royal Societies of London and Edinburgh, and a foreign member of the Institute of France—though France and England were at war.

When electricity is laid on in your house, the index on the dial of the meter indicates in kilo-watts, the amount of electricity used. Listen to this from the Electrical and Engineering World "Dividing the kilo-watt hours mentioned by the said number of lamps, shows an average per lamp at station of 463.8 watts, deducting from which, 9 per

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cent for time loss shows a net wattage per lamp at lamp terminal of 422." The jargon of electricians is as comprehensible as that of alchemists and magicians and other dealers with mysterious forces, suggestive of pixies and gnomes and ghouls.

Charles Augustin Coulomb (1736 to 1806), born at Angoulême, adopted the profession of a military engineer. There being a proposal for the construction of a system of canals in Brittany, Coulomb was sent as a royal commissioner to the Estates of that province. He reported adversely against the scheme, and was thrown into prison. He remained firm, and refused to alter his verdict. At last he convinced the Estates, which, appreciating his candour, made him handsome offers, and presented him with a seconds watch adapted for scientific experiments.

On his return to Paris, Coulomb was appointed Intendant-general of waters and fountains, chevalier of St Louis, member of the Legion of Honour, member of the Academy of Sciences. On the outbreak of the revolution, he gave up his offices and retired to a small estate at Blois. He was recalled to Paris for a time, in order to take

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part in the new determination of weights and measures decreed by the revolutionary government. His fame rests chiefly on his most elaborate and important investigations in electricity and magnetism, and in the invention of the torsion balance.

Three scales of heat measurement bear the names of their inventors. When we talk of so many degrees Réaumur, Fahrenheit or Celsius we recall the lives of three scientists, the first a Frenchman (1683-1757), the second a German (1686-1736), the third a Swede (1701-1744). It is curious that the scale of the Frenchman is especially popular in Germany, the scale of the German is chiefly used in England, where he spent much of his life as a glass-blower, the centigrade scale of the Swede is adopted in France. It is the best, for scientific purposes. In his thermometer, Réaumur used spirits of wine, for which Fahrenheit substituted mercury.

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XLVIII

FROM the dawn of science to the close of the eighteenth century there were two rival theories of heat, each more or less plausible, but neither resting on an experimental basis. First, that heat consisted of a subtle elastic fluid, or secondly an intestine commotion among the molecules or particles of matter. In 1799 Davy established the truth of the latter hypothesis by his celebrated experiment of converting ice into water by rubbing two pieces of ice together without communicating any heat from surrounding matter. It is remarkable that fifty years elapsed before the scientific world accepted this conclusion: "An instance of the tremendous efficiency of bad logic in confounding public opinion and obstructing true philosophical thought."

Joule was born at Salford, near Manchester, in 1818. He entered his father's business, but he early turned his attention to science; and at the age of nineteen he constructed a magneto-electric machine. In 1840 he began

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experiments to determine the evolution of heat by an electric current, which led in 1843 to the first approximate determination of the dynamical equivalent of heat. This further suggested "that brilliant series of experiments, which established the true theory of heat, and the doctrine of the conservation of energy." Heat is not a substance, but motion, as held by Davy and Rumford fifty years before: it was Joule who converted the scientific world to the Kinetic theory, the true theory of heat in the middle of the nineteenth century. Energy or force is never lost. It disappears only to reappear under another form, and these various forms can be expressed in terms one of the other. This doctrine rests on the experiments of Joule, and is fruitful in every branch of science.

To Italy once more accrues the honour of being the pioneer in research in the field of electricity, for she produced Marconi (born 1874), as well as Volta and Galvani. To America must be credited many remarkable productions through the inventive genius of Edison. Marconi discovered wireless telegraphy in 1896, at Bologna; he also carried on experiments in England between Penarth and Weston. His methods were tested by

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the Italian marine at Spezzia, and subsequently adopted in their navy; and by the British and other Governments. He established connections between England and France in 1899, and in 1902 with Canada. In 1905 Marconi invented and perfected the wave system. A public service of wireless telegraphy was opened in 1906 between England and America. At the end of November, 1921, connection by wireless was established between England and Australia.

Marconi's name has passed into our language in the shape of a barbarous hybrid, Marconi-gram; more barbarous than telegram, which transgresses the rules of Greek synthesis, and if it means anything can only mean a letter at a distance. Telegrapheme would be more correct.

Daguerre (1789 to 1851), the discoverer of the photographic process known as daguerrotype, was a scene painter for the Opera in Paris. He was noted for the skill with which he depicted light and shade in his panoramic pictures. The effect of these was heightened by changes in the light thrown on them. He exhibited a diorama in Paris in 1822, which was shown in London soon after. Daguerre

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had been engaged for some time investigating a method for producing pictures by means of the sun's rays, when in 1827 he got into communication with Niepcè, who was similarly engaged. The two investigators worked together till the death of Niepcè in 1833. Daguerre continued his investigations. He was at last successful in obtaining pictures by the method called by his name. It involved five processes, and in 1839 an account of it was given to the Academy of Sciences, when Arago, the astronomer, dwelt on the importance of the heliographic pictures. The French Government made him an Officer of the Legion of Honour, and gave him an annuity of 6,000 francs, giving also 4,000 francs to the heir of Niepcè at the same time. Sir H. Davy and Wedgwood had made unsuccessful endeavours to obtain pictures by the solar rays. Draper of New York was the first to obtain a photograph of a living person by the daguerrotype process.

Since those days photography has grown with great rapidity, and the ramifications of its usefulness have spread in all directions. Attached to the telescope, the camera reveals to us new worlds, attached to the microscope, the camera records minute forms of life; and

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aids in the study of disease. Photography brings to our knowledge existences of which without it man would for ever remain unconscious. It is as great an aid to knowledge as the printing press itself. All honour to the man whose patient and persevering investigation first made possible this expansion of the bounds of human knowledge, and the preservation of the results of human activities.

XLIX

THE name of the fifth planet Venus, known to the ancient world, is not used to denote a mental state or disposition: that is delegated to her mythological attendant, while she points to the result which follows the unlawful indulgence of the erotic temperament—namely, venereal disease. This is stated to be greatly on the increase, a fact of evil omen. To save the face of certain people, many camouflaged statements have been made of late as to the means of its dissemination. “Two epidemics,” says Viscount Bryce, in the *Missionary Review of the World* for September

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1920, "are visible all over England, one of crime and robbery with violence, the other the prevalence of sensual vice such as has not been observed for many years." There is no reason to be surprised: what we sow we reap: men have been taught to kill and steal; they have been encouraged in vice, and the transgression of law, human and divine. What would you expect but that they should put in practice that which they were taught?

From Aphrodite, the Greek name of this goddess of love, we get the word aphrodisiac, denoting a drug or other means to excite desire, lust or venery, an appeal to the lower passions. Her attendant (Eros, whence erotic; or Cupid, from which we get cupidity) is lust or desire. Poets and artists have etherealised the idea and glossed over the grossness of this heathen conception.

These words show what the heathen notion of love was: they make it plain why Christian writers had to reject words in common use, and had to invent a new one to designate Christian love, the reflection of God's love for the human race, namely agapê translated into Latin as caritas, charity.

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The meanings now borne by these words may help us to understand something of the real nature of this heathen deity, and the practice of heathen worship where prostitution was a religious rite.

The denunciation of the prophets, the exhortations of the apostles, were no beating of the air. They were a description and denunciation of actual practices. People only show their ignorance or their lack of moral sensibility, which may be a disease, when they decry Christian Missions, and say that heathen nations should be left in the observance of a religion good enough for them.

L

THERE is a deeper depth still. The German name for self-abuse recalls the sin of Onan. Sodom, that name of infamy, gives sodomite and sodomy, a vice common in the East, as in the ancient pagan world; and not unknown in Christian countries. "Men with men working that which is unseemly and receiving in

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themselves that recompense of their error which was meet." Where men are herded together under unnatural conditions, apart from family life, they must suffer loss. These Sodomites were known to the Canaanites and Hebrews as "consecrated ones." It was the Hebrew prophets and the Christian teachers, who combined the idea of morality with consecration, and associated purity with holiness.

"Whenever we see a falling back toward the thought and practice of the pre-Christian world, it is a danger signal which warns us of the need of guarding the higher conceptions of sexual relationships which Christianity gave," and of preserving that standard of personal purity which Christ introduced into the world.

In face of these, as in face of other evils, maudlin sentiment is worthless. Cynical indifference is fatal; jeremiads are useless, unless those lamentations spring from a deep contrition and flow on to effort. Stoical fortitude ends in suicidal despair. Evils can be met and conquered by Christian courage and endurance alone.

Maudlin, contracted from Middle English

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Maudeleyne, is derived through French and Latin from Magdalene. Mary of Magdala was generally painted with swollen eyes and dishevelled hair, and ridicule likened the tears of the repentant sinner to the disordered features and drivelling mouth of a half-drunken woman, who

“ Largely what she wants in words, supplies
With maudlin eloquence of trickling eyes.”

Hence also we have the verb, to maudlinize, to cause to be in a maudlin state of intoxication; and maudlinism, see Dickens, “ Pickwick Papers ”—“ Mr Benjamin Allen had perhaps a greater predisposition to maudlinism than he had ever known before.”

Hector too has suffered in reputation from the use of his name to designate a bully: “ those usurping hectors, who pretend to honour without religion, think the charge of a lie, a blot not to be washed out, but by blood,” or as mine host says to Falstaff: “ Thou’rt an emperor, Cæsar Keisar and Pheezar . . . said I well, bully Hector? ” So hectoring is overbearing, blustering, turbulent; and to hector is to threaten, or as Johnson puts it, “ to treat with insolent and authoritative terms.” Perhaps this popular

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estimation of Hector is due to the fact that we have the account of his character only from his enemies. We have learnt what a difference this point of view makes. What is a pardonable excess of zeal in a friend is, in an enemy, cold and calculated cruelty. We would rather regard him, a hero of boyish days, as the tender husband and father, not as the boastful warrior: when he parts from his wife and child under the shadow of an impending fate, to be slain in the defence of his country and his home.

One of the French presidents is said to have attained his position as head of the Republic by means of the stentorian tones with which he shouted down his opponents. Many reach positions of influence by the "gift of the gab," even though they cannot shout like Stentor, the Greek herald in the Trojan War, with the voice of fifty men. Though their speech may be the repetition of cant phrases and party catch-words, *Vox et præterea nihil*; the flow of language overawes the multitude, which assumes that there must be something beneath it all, and does not perceive the poverty of thought. What with conferences and committees and interminable debates "old England may go down in babble at last." Stentor

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has given his name also to a kind of speaking trumpet, a stentorphonick horn, a megaphone.

LI

HEROD does not deserve sympathy. To out-Herod Herod, as a term to denote extreme cruelty, expresses but the nature of the man. Pilate, too, may have a niche in this company. Bernard writes of the pope and bishops of his time. "Episcopi sunt non doctores sed seductores, non pastores sed impostores; non prelati sed pilati." After quoting this, Jewel in his Apology goes on to remark:

"But these things said Bernard of the Pope, who called himself the head, and of the bishops who then sat at the helm. He was no Lutheran, he was no heretic, he had not separated himself from the church; nevertheless he doubted not to call these bishops that then were, seducers, impostors, Pilates. And now when the people were only seduced, and

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the eyes of Christian men deluded, and Pilate sat in the judgment seat and gave over Christ and the members of Christ to the sword and to the stake; where then was the Church of Christ? ”

These expressions of St Bernard are in the nature of a pun or play on words like the distich:

“ Si Lyra non lyrasset
Lutherus non saltasset.”

Nicholas à Lyra, in Normandy (died 1340), was a famous commentator whose fame rests chiefly on his “ Postillæ ” on the Old and New Testaments. He was well acquainted with Hebrew and Greek—to him Luther was much indebted in his study of the Scriptures, whence he drew the inspiration and strength necessary for his work as a reformer.

There was a famous preacher in the cities of Northern Italy in the latter part of the fifteenth century, whose name became the synonym for good and effective preaching. This was a Dominican monk named Barletta, from his birthplace in the Neapolitan; and it was said: “ Nescit predicare qui nescit bar-

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lettare.” A man cannot preach unless he knows how to barletta. His power was largely due to the blending of humour and pathos in his sermons. As Latin was the general literary language, the word would circulate in all the lands of Western civilisation.

The name of Philip II., King of Macedon 357-336 B.C., is preserved in the word philippic, denoting an impassioned oration, denunciatory speech. The name was given to the three orations of Demosthenes, the first Philippic delivered in 352 B.C., in which he tried to stir up the Athenians to resist the encroachments of the Macedonian upon the liberties of Greece. His efforts were in vain. These liberties were finally crushed in 338 by the disastrous battle of Chæronea. Handicapped by a weakly constitution and a stammering tongue, determination and perseverance overcame these obstacles, and Demosthenes became one of the most renowned orators of his own or any other age. “The time will come when you shall hear me,” exclaimed Disraeli in the House of Commons, as that assembly laughed him down in his maiden speech. His determination too was crowned with success.

In imitation of the patriotic efforts of

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Demosthenes, the name philippic was given to the fourteen orations of Cicero against Mark Antony. These cost the orator his life; for his name was entered on the list of the proscribed.

LII

TRoubles in Ireland have imbedded the name of Captain Boycott not only in the English language but in the languages of Europe more firmly than the stones in a macadam road.

He was land agent for Lord Erne, and first acquired notoriety in 1880. Owing to the action of the Land League under the leadership of Charles Stewart Parnell, there was a general agitation for the reduction of rents. On the 1st August, 1879, a notice was posted on Boycott's gate threatening his life if he dared to collect the rents of the tenants without making a further reduction on the abatement of ten per cent. already granted by Lord Erne. Notwithstanding this, all the

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tenants but three paid the sum demanded. Next year a reduction of twenty-five per cent. was demanded, and on 14th September, in a speech at Ennis, Parnell made certain suggestions as to the treatment of landlords and their representatives who refused to grant these reductions. The result was seen in the treatment of Boycott. Labourers refused to work for him: the walls of his fields were pulled down and his cattle driven about • he was hooted and spat upon as he passed on the public roads: he could not obtain provisions in the neighbourhood: the common necessities of life had to be brought from a distance by steamer, he had great difficulty in receiving letters and telegrams. Appeals to the government for assistance were at first unheeded. At length, in the beginning of November, 1880, fifty Orangemen volunteered to reap his harvest: these men later were known as "emergency men": they were escorted by nine hundred soldiers with two field guns. When the month's work was over and the harvest gathered in, Boycott went to Dublin; not being able to obtain accommodation in an hotel, he went straight on to London, and then to the States. During the autumn of 1881 he returned to his house in Ireland. He was mobbed at an

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auction sale at West Port, and his effigy was hanged and burnt; he received letters signed "Rory of the Hills," threatening him with the fate of Lord Leitrim, who had recently been murdered. Things improved gradually: and Boycott soon lived down his unpopularity. He died in 1897 at the age of sixty-five.

The word "boycott" as a grammatical term came into use at the end of 1880. In the *Daily News* of 13th December that year it is printed in capitals. These the word soon lost and became a common noun or verb. Joseph G. Biggar and others habitually used it to signify all intimidatory measures which stopped short of physical violence. Biggar advocated the extreme doctrine that any boycotting short of physical force is justifiable; the mode of peaceful pickets. The general usage of the word now in England and America is in the sense of deliberate and hostile isolation, like "sending to Coventry." The following sentence from the *Nation* of the 28th August, 1920, appears to denote a further development—"The judicious use of the boycott would probably be successful." Here it is contrasted with active violence and assassination considered as acts of war.

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LIII

ABOUT the year 1886 there came into use these words, pasteurizer (a machine for sterilizing milk), to pasteurize, pasteurism, pasteurization: memorials of the hard work and wonderful discoveries of Louis Pasteur (1822-1895). This celebrated French chemist and benefactor of humanity showed little evidence at school or college of his future eminence, but in these early days the dominant note of Pasteur's life was sounded, which he expressed also on his death-bed, when he said to his pupils, with his latest breath, "Man must work."

He discovered the true cause of fermentation and proved beyond a doubt that life is necessary to produce life, that is to say, that the theory of spontaneous generation or abiogenesis is a chimera.

His researches were carried on, notwithstanding grave opposition from eminent members of the Academy. "His patience,"

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writes Sir Henry Roscoe, "was rewarded by results which have not merely rendered his name immortal, but have benefited humanity in a way and to a degree which no one could have ventured to hope." In 1865 the French silk trade was ruined by a disease which broke out among the silk-worms in the South of France. Pasteur was asked to investigate the cause. In this he was successful, as well as in discovering also a means of combating the disease. He next turned his attention to chicken cholera, anthrax, and finally to that dread disease called hydrophobia in man, and rabies in animals.

"The starting-point of all his investigations in preventive medicines was the original observation of Jenner, that of vaccination, or the replacement of a slight disease for a serious one, by which the subject is rendered immune."

Pasteur generalised this method, which has already worked wonders.

People bitten by rabid animals came to him from all parts of the world.

At the inauguration of the "Institute Pasteur" in 1885, he said at the close of his

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oration: "Two opposing laws seem to be now in contest, the one a law of blood and death . . . the other a law of peace, work, and health. The one places a single life before all victories, the other sacrifices hundreds of thousands of lives to the ambition of a single individual. Which of these two laws will prevail? God only knows."

"Rich in years and in honours, but simple-minded and affectionate as a child, this great benefactor to his species passed quietly away near St Cloud on September 28th, 1895."

Huxley calculated that by his researches, Pasteur saved his country, in mere money value, more than the war indemnity she had to pay to Germany in 1871. It is men of this sort and not the destroyers of their kind who should be made legislators and emperors and kings.

The Hospital jacket named a nightingale recalls the memory of Florence Nightingale, who did so much to improve sanitation and introduced the system of scientific nursing. She was born of English parentage at Florence, from which circumstance she derived her name. She was of a retiring disposition, and

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when presented at Court she occupied her time during the London season in visiting hospitals and schools. To perfect herself in nursing she went to the Protestant Deaconess's Home at Kaiserwerth to study their methods, and then to Paris to visit the hospitals managed by the sisters of the Order of St Vincent de Paul.

The news of the sufferings of the wounded in the Crimean War, and the condition of the hospitals led her to volunteer for service, and she started at the head of a small band of nurses in 1854 for Scutari, where she arrived in time to receive the wounded from Balaclava and Inkerman. As some protection from the cold she improvised the easily made garment called by her name.

The condition of things was then little advanced from the day when the Jew went to have his teeth pulled out in a Norman dungeon, where no anæsthetics or antiseptics were supplied. By her exertion the mortality was reduced from 40 per cent to 2 per cent. She was appointed inspectress of all the hospitals on the Bosphorus, and soon had 10,000 men under her care. She contracted fever, but refused to leave until the hospitals were closed, and she returned to England in July, 1856.

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A warship was sent to bring her home, and London was prepared to give her a great reception, but she returned in a French steamer and reached her home in Derbyshire before it was known that she had landed in England. The £50,000 presented to her she used to found training homes for nurses at St Thomas' and King's College Hospitals in London. She died in 1910, and a statue was erected to her in London in 1920, on the centenary of her birth.

Some desire a more venerable antiquity for their science, and ascribe to Moses the introduction of preventive medicine. In those days, if he failed to cure, the doctor lost his head: he looked after his panel patients and sawbones kept his instruments in order, but we revere the memory of Jenner and Lister and Pasteur, and of all who work to lessen suffering and preserve life.

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LIV

How much of human interest, of life and thought, of character and disposition is preserved in these words! There is much to sadden. The estimate of human nature recorded in them by the popular judgment is oftentimes so low. Is it quixotic to think that mankind is after all rising on stepping-stones of its dead self to higher things, and will at last by Divine aid attain that standard of life and character from which it fell?

Don Quixote is the hero of that romance of Cervantes, the first part of which was published at Madrid in 1605.

The object of the work was not to ridicule knight-errantry, for that had expired a century before the author was born. It was a satire on the "absurd romances, the morbid appetite for which had become a national weakness, and grew by what it fed on."

"Like all works of the highest genius, it is replete in the midst of its extravagances with

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the most genuine human interest; its inner object is to show that the finer a nature is, the deeper, truer, purer, less selfish—in the same proportion will it be the butt of a coarse and selfish world."

So quixotic means romantic to absurdity, foolishly chivalrous: there is more of ridicule than of pity, more of contempt than of sympathy, in the word.

Dr Grierson in his pamphlet, "Don Quixote, Some War Time Reflections," January 1921, writes: "The influence of Don Quixote in English literature is traceable as early as 1611, but in none of the English imitations of the seventeenth century, including the greatest of them, Samuel Butler's 'Hudibras,' is there any sign that the work was regarded as more than an amusing extravagance. The apprehension of a higher significance . . . began with the great English novelists of the eighteenth century. 'Don Quixote' was for Fielding, not merely a novel, but a great and humorous satire on human life, and the Knight of the Sorrowful Countenance a type of the central figure of his own humorous and satirical picture of English life.

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“ For what after all, we may ask, is the hero of Cervantes’ romance? Is he not a type of the Christian whose Christianity is more than a speculative belief, or the magical means of personal salvation, a lofty if fantastic idealist, whose practical faith in his ideals no ignominy and no rebuff can destroy? In Don Quixote, Fielding found a type of Christian which the robust minds of the century found more essential than either the scheme-of-salvation theologian of the seventeenth, or the Puritan ideal (as that reappeared in Richardson’s novel, intent upon the personal virtues of chastity and temperance)—the man for whom the first of Christian virtues, were the social virtues of justice and mercy; and in Don Quixote’s misadventures they saw the fate of the man, who endeavours to put into practice these principles of Christian charity and benevolence, to which we all assent on Sunday.”

“ Intellectual scepticism is not so fatal an enemy of faith as the spiritual pessimism of Jeremiahs like Carlyle and Ruskin, such faint hearts as Tennyson, or such epicures of melancholy as Matthew Arnold. The great spirits of the eighteenth century believed in their fellow-men. They recognised the evils

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of life without preferring an indictment against providence. They noted with clear and amused eye the faults and follies of men, without ceasing to love and respect their virtues.

“What for example is Parson Adams but a muscular, absent-minded Don Quixote? The type of character represented by Parson Adams appears and reappears in the works of the great eighteenth and nineteenth century novelists, as for instance in Uncle Toby, the Vicar of Wakefield, Mr Pickwick and Colonel Newcombe.

“Cervantes invented the prototype of the novel of everyday life and manners. He created a fantastic but humour-compelling type of the idealism of the human heart rising superior to every disillusioning experience, in virtue of impeccable courage, indomitable faith and a vivid imagination.

“From the victim of a satire in romance, Don Quixote became, in the eighteenth century, the hero of a profounder satire, in which not he, but the world that ridiculed him, not his ideals but the society which professes them is arraigned, and made conscious of the

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interval, which divides the profession and the practice of a so-called Christian civilisation."

LV

VOX POPULI, vox Dei! If the voice of the people is in any true sense the voice of God: the meanings attached to these words is in some sense a premonition of the Divine judgment on the individual. Some are adjudged to honour and life, some to shame and everlasting contempt, yet this popular judgment is so often warped: it is at the mercy of sentiment and interest and intrigue. The voice of the populace, misled, consigned the Just One to the Cross and his followers—*Christianos ad leones*, *Christianas ad lenones*, Christian men to the panthers, Christian women to the panders. Popular clamour stirred by passion, by brutality, by cowardice, has many times since vilified and abused those who have tried to put in practice some of the principles of their profession. Popular clamour has hounded men to their death, whether it be Admiral Byng or the last conscientious objector.

"*Dieu le veult*" shouted the crowd in the square at Clermont in 1095, when their passions had been inflamed by the eloquence

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of Pope Urban, and the contagious frenzy of the hermit had infected all ranks. But it was the voice of men, not of God, for the result was confusion, not peace; and the object was the destruction, not the salvation, of their brothers.

Yet in a very true sense the voice of the people is the voice of God. In the dumb suffering mass of humanity, thoughts are stirring, which in the fulness of time come to expression and change the whole course of life. Such was in a pre-eminent degree the case of the Divine Carpenter, whom the common people gladly heard, and among whom the thoughts He expressed are coming to fruition, through the centuries. They stirred in the heart of the fisherman and the tent-maker and succeeding generations reaped their fruit in the abolition of slavery, and the purification of morals. These men did turn the world upside down, for the ideas sown by them implied the complete inversion of the structure of society. Vested interests in greed, in vice, in superstition felt themselves attacked; they roused themselves in bitter opposition to misrepresent and to debase; what can not thus be bent to their service, they endeavour to stifle and to destroy.

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When the serf first expressed the thought that the honour of his daughter was as precious as the honour of the daughter of the seigneur, he would have been regarded as the subverter of established order, and the foe of society, to be duly corrected in his lord's prison. But that man rang the first note on the passing bell of the abominable *jus primæ noctis* which compelled the serf's bride to spend the night of her wedding day in her lord's bed, if he so desired. The same thought brought about the repeal of the C.D. Acts, and inspires the opposition to the White Slave Traffic.

Now men are thinking, and the expression of the thought increases in volume, that war is an anachronism and a crime against the brotherhood of men. As at the first, it is the common people, and not the rulers, who welcome the idea; righteousness and peace mean so much more to the former than to the latter. The growth of the feeling of comradeship among the workers of the world is a surer menace to war than any League of Nations, established by governments and diplomatists :

" Till each man finds his own in all men's good,
And all men work in noble brotherhood,
Breaking their mailed fleets and armed towers,
And ruling by obeying nature's powers."

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The forces of evil bestir themselves. They do not willingly loose their grip on the minds of men. They prepare for another, if not a final struggle. As in the Vision of Piers Plowman, six hundred years ago, Ragamuffin is summoned; and the light is that which is most dreaded: so it is now, Ignorance and Falsehood and Superstition are fostered; "men love darkness rather than light, because their deeds are evil."

"Rise up Ragamuffin, and bring us all the bars,
That Belial thy grandfather, and thy dam
hammered out;
And I shall slay this Lord, and stop his light,
Ere through brightness, we be blinded, bar we
our gates,
Check him, and chain all up, and each chink stop
That no light may leap in at loover or at
loophole."

That was the true light; and the light is the life of men.

Then why despair? Via lucis via crucis.

"These are they which came out of great tribulation"; and now they stand triumphant before the throne.

Nil desperandum, Christo duce et auspice Christo.

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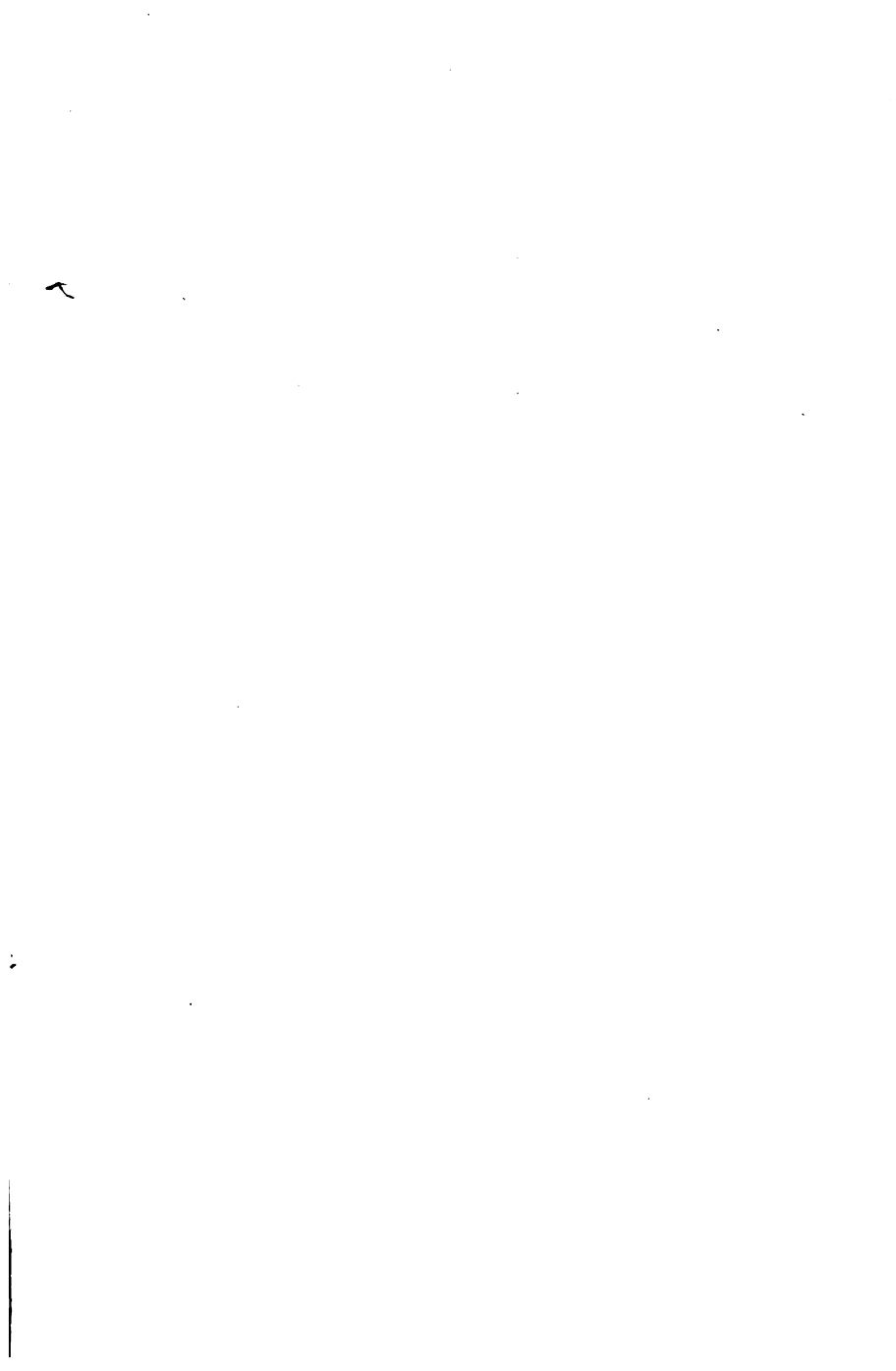
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